

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

JACKSON, MISS., July 19, 1934

NEW SERIES
VOLUME XXXVI, No. 29

Baptists Near and Far

It is said that Dr. R. L. Lemons, who recently resigned the pastorate of Lowrey Memorial Church in Blue Mountain, will make his home in Liberty, Mo.

The late Governor Horton of Tennessee was a son of a Baptist preacher, and was a man of exemplary habits, a devout Christian, and a prohibitionist. This will explain some of the opposition to him.

The Baptist Courier says that in Los Angeles, Cal., the city missionary society has employed 25 of the unemployed Baptist ministers in that city to do personal work under the direction of a pastor, at 50 cents an hour for ten hours a week.

A letter from Rev. T. F. McCrea at San Bernardino, California, tells of his joy over the dry vote in Mississippi. He sends a clipping from the Los Angeles Times which indicates that the action of our state has put heart into other good people.

Editor Joe Dale of the Lawrence County Press went to New Orleans a few days ago for an operation. We hope for him a speedy and complete recovery. For forty years he has edited the Lawrence County paper, and always he stands for righteousness.

According to statistics gathered by the Religious Herald there are 20,324,014 Roman Catholics in the United States. Next come the Baptists with 9,866,209; then the Methodists with 8,766,017. Baptists do not as Roman Catholics count infants and all who are merely nominally affiliated.

They told us that the saloon would not, must not come back; that nobody wanted it back, but they just wanted liquor. Now the Commissioner for Alcoholic Beverage Control in New Jersey says, "The saloon is back, and it is back because the people want it back." "All liars shall have their part in the lake that burneth with fire and brimstone, which is the second death."

Reports from San Francisco indicate greater loss to the city from the strikes and consequent disorders and shutting down of business, than was suffered by the city from earthquakes and fire some years ago. It looks queer that in a civilized land differences between employer and employe cannot be adjusted without committing hari-kari. It is now in order for somebody to rise up and say that all these disorders and calamities have been brought about by prohibition.

The noted evangelist, Gypsy Smith, who is conducting a three weeks revival at Clarksdale, Miss., supplied for the Rev. Jewett J. Burson of the Shelby Baptist Church at the 11 o'clock service Sunday, July 15th. The Rev. Burson who is in a revival at Pace, Miss., considered himself most fortunate in securing Mr. Smith who is in such great demand while in the Clarksdale district. The choir director, Mr. Chas. Slocumb, and the pianist, Mrs. W. W. Denton, arranged the musical program. The church was filled to capacity, for people from nearby towns and the congregations from the other churches in the city had been cordially invited by Bro. Burson to join in this service.

Under the leadership of Clinton Howard, great temperance advocate, the city of Rochester, N. Y., in which he lives, refused to allow beer to be sold on the grounds of their centennial to be celebrated Aug. 11 to Sep. 9.

New Hebron, Miss.—The Antioch Baptist Church in Lawrence County closed a week's meeting July 14th, with the writer doing the preaching. This was his fourth year to preach for them in their meeting. The attendance was good and seven were baptized.—B. E. Phillips.

Had a fine meeting with Pastor Hickman and the saints at Winona last week. This church contains some of the finest spirits on earth. Pastor Hickman and his wife are well beloved by the Winona church. Results: church revived; eleven candidates for baptism.—L. B. Campbell.

Bishop Fiske (Episcopal) of Central New York writing in The Living Church calls the divorces secured by two children of President Roosevelt "a disgrace to the nation." The bishop once preached at a church attended by the Roosevelts. He makes uncomplimentary reference to the habit of Mrs. Roosevelt to court publicity. We are glad that one of the president's own denomination has spoken out on this subject.

The world has been shocked by the killings in Germany, which Hitler calls the "purge." But it is nothing more than was to be expected. A government built on autocratic authority can be maintained only by violence in case of opposition. There is no room for reason or argument. From his standpoint Hitler was right, and there was no alternative. Of course a government of this sort can not be permanent. The world is too big, and men are too long accustomed to freedom to permit of the whole world standing long on a pin point. When the boy's top runs down, it wobbles to a fall.

The Epworth Leagues of Southern California will propose a new pledge for adoption by their national council which meets next month. They propose to identify themselves with the "disinherited workers of the world who seek a classless society." They ask that power be transferred from those who own to those who serve. They propose the destruction of racial barriers; they pledge themselves against participation in war, and in favor of universal brotherhood. This is a good deal like the man who saw men as trees walking. But it is better than being blind, and perhaps on the road to perfect vision.

The Jews in Germany who are Christians seem to be in a specially bad plight. The Nazi government has deprived them of the means of livelihood and they have nowhere to turn. The Jews in other lands who are helping the persecuted Jews in Germany refuse to give any assistance to these Jewish Christians. This throws considerable light on the professed efforts of Jews and others to obliterate religious prejudice. The Jews and others talk loudly about tolerance, but when a Jew becomes a Christian, there is no thought of tolerance for him or his faith by those of his own race. The one who said over a hundred years ago, "O Liberty, how many crimes are committed in thy name," could rise up today and say, O Tolerance, how much hypocrisy and humbuggery are hid under your shirt."

Convention Board Department

R. B. GUNTER, Cor. Sec'y.
This one thing we do, pay our debts.

OUR DAILY INTEREST

An inquiry has come asking if our interest amounts to \$100.00 per day. The interest on our bonded indebtedness and indebtedness at the banks amounts to \$100.00 per day.

PAYING 1933 INTEREST

We are calling for the remainder of 1933 Education Commission bond coupons. If we do not have sufficient funds on hand for paying the remainder, we will have it within a short time. As soon as this interest is out of the way, we shall begin on 1934 interest which came due June 1st. This will leave us in much better financial condition than August 1st last year found us.

CORRECTION

In the list of pastors who had contributed or pledged \$100.00 or more to the State Debt Campaign given in the Baptist Record of July 5th, the name of Reverend Bryan Simmons was omitted. He should have been credited with \$100.00 on our debts. This gives us 18 pastors giving \$100.00 or more, and 19 laymen giving \$100.00 or more.

MT. ZION CHURCH, LEAKE COUNTY June 24, 1934

Mt. Zion church was organized June 11, 1850, with five male and five female members, to-wit: W. C. Smith, Matthew Slaughter, George Allen, Hudson Emmons, Walter Brewer, Hannah Smith, Elizabeth Slaughter, Sara Savel, Emily Savel and Ailey Brewer. The organizing Presbytery was composed of Elders J. J. S. Miles and Isaac Merchant.

The church has ordained the following ministers, to-wit: J. N. Newburn, October 1881; E. T. Barnett, September 1884; W. O. Owens, R. B. Gunter, November 22, 1908.

The church has had a continuous existence since its organization. It has been served by the following pastors: John Rushing, Stancel Rushing, Oliver F. Breland, Jack Newburn, Lee P. Murrell, J. J. Ingram, E. W. Breland, Z. M. Dunn, A. M. Barnett, G. W. Nutt, J. L. Collins, A. H. Childress and J. L. Moore.

The church has been a member of Harmony Association (now Leake County Association) since 1850. Harmony Association was organized December 1849. The churches included in the organization were located in Leake, Neshoba, Rankin, Madison and Scott Counties.

Mt. Pisgah church in Rankin County was the oldest, having been organized in 1831.

The first associational year of this body was 1850. The second group of churches belonging to this organization were organized in the forties, except Mt. Zion, 1850. In the session of 1853 with Jerusalem church, Scott County, a report on

(Continued on page 5)

Sparks and Splinters

Dr. M. N. McCall, missionary in Cuba, is in the Baptist Hospital in New Orleans, expecting to undergo an operation.

Rev. H. Mitchell of New Orleans assisted Pastor T. R. Coulter in a recent meeting at Rowlands. There were 20 additions.

All honor to the four people of Issaquena County who voted for prohibition. There were 38 on the other side. There is no white Baptist church in Issaquena County.

It is perfectly evident that an overwhelming majority of the people of Mississippi are for prohibition. Now let these people who believe in a dry state unite to put the bootlegger out of business, by seeing that the state law is enforced.

West Baptist Church closed a very fine and helpful series of services Friday night, July 13th. Dr. J. S. Riser, that princely and consecrated pastor of Durant Baptist Church, spoke twice daily for six days. He brought some truly great messages. Received three for baptism. Expect results not yet seen to come from this meeting.—A Member.

The friends of Hillman College and of President M. P. L. Berry are pleased to hear that the prospects for this college, the oldest school for girls in Mississippi, are that it will be full to overflowing, the best record for years. Our girls who are planning to go to a junior college could not do better than write to President Berry.

The meeting at Davis Memorial Church, Jackson, closed on Wednesday night of last week. There were about 26 who united with the church. Dr. L. G. Gates' preaching was most satisfying to the church, and they say it was one of the best meetings in the history of the church. The congregations were large every morning and overflowed the house at night.

Sixty-nine of the eighty-two counties in the state voted dry on the tenth of July. That is they favored keeping the prohibition law as it is, and not allowing the state to go into the business of selling liquor. The Clarion-Ledger says the vote was 5 to 2 for the dry cause. One county in the state voted not to permit the sale of beer which had been legalized by the legislature. This honor goes to Jefferson Davis County.

Just closed one of the greatest revivals in the history of the Southside Church, McComb, Miss. The large auditorium of the church was crowded each night for eleven nights. Even the night of the 4th of July the church was crowded. Thirty-five additions to the church; 25 for baptism; 10 by letter. Preaching was done by the pastor, R. R. Jones, who is serving his thirteenth year as pastor of this great church.—Church Secretary.

Some people object to the independent brother with sure enough convictions who speaks his mind even when he has to condemn the policies and practices of his brethren. We think there is a place for such a man and for such a Baptist paper. He or it may be as wrong as anybody else, but he has a right and an obligation to speak his mind. Such a man and such a paper is (or are) Dr. George Rayland of Lexington, Ky., and his "Sling and Stone." The paper lives up to its name and he lives up to his reputation. Just now he is editorially firing hot shot into the Louisiana brethren for proposing a chair of Bible taught by a Baptist in the State University. And he takes the Alabama Baptist to task for condemning the movies and taking a crowd to a show in the Century of Progress. And he fires a shot at the Western Recorder for condemning the Catholic-Protestant-Jew fellowship and yet commending a similar aggregation at the celebration of the Louisville Seminary's Jubilee. Well, the old lady who "always wanted her tea to taste of something" would get a savory mouthful in the Sling and Stone.

The union of the Congregational and Christian denominations in the United States did not seem to help them much. A loss in membership is reported of 42,456 for the past year.

Dr. M. E. Dodd and wife sail from New York July 25. They go to the Baptist World Alliance, then through Europe and Asia, returning to San Francisco Dec. 7, and home for Christmas.

Dr. F. M. McConnell was elected acting secretary of the Executive Board of Texas Baptists, to serve while Secretary White is in Europe, attending the Baptist World Alliance.

Dr. J. S. Riser of Durant assisted Pastor Izard in a meeting at Pelahatchie for eight days. There were ten additions to the church. There is a healthy growth in every department of the church.

The Philadelphia Evening Bulletin says that "the fifteen years of prohibition seem to have had a marked effect upon the demand for liquor. The people are simply not drinking it as they once did."

I am asking the prayers of all who see this for the meeting beginning July 20 with Pastor Winstead at Mount Nelson, Neshoba County. This is not far from my boyhood home and we will be entertained in the home of our oldest daughter, Faye. Mrs. Hamil is slowly improving and will be able to make the trip with me in a car. We are thankful. It is a joy to come back to my native Mississippi for a meeting. I rejoice in the outcome of the election. Now out with the beer!—W. C. Hamil, Norwood, La.

Mr. Geo. W. Card, Sales Manager for the Book Stores of the Sunday School Board, writes us that already in fourteen months 630,000 copies of the "Songs of Faith" have been published. This looks like an all-time record for song books, and is a testimony to the fact that it meets the demands of the people. There must be millions of people singing. Not only are Southern Baptists using this song book, but Northern Baptists and Canadian Baptists are buying it. Methodists took a large edition, and the Moody Bible Institute purchased a supply.

The Baptist Message says: "We know a certain country preacher who ekes out the barest living for his family by preaching to three or four churches and farming a few acres of land . . . but people, both rich and poor, call on him to go thirty and forty miles almost every week to bury their dead. He drives his own car and burns his own gas, but never has anyone given him one cent on his expenses. These 'spongers'—either intentional or unintentional—seem to think they are honoring this good man of God by calling on him from great distances to come bury their dead! Or perhaps they are depending on the Lord to pay him. Anyhow, they themselves have no part in the paying."

The prohibitionists are called to meet in Jackson Wednesday, July 18 to consider plans for future campaign against the liquor business. As this meeting is held on the day that the Record goes to press we can give no account of the proceedings. But our people are in earnest and determined to reduce the evils of the liquor business to a minimum. There will come up the question of what future legislation is necessary; what educational and publicity work is required; the proper way to deal with the present beer and wine situation; the best methods of securing law enforcement. An organization is necessary for carrying on the work, and it must extend to every county and community in the state. The meeting has been called by Dr. J. E. Byrd, chairman of the United Drys of Mississippi.

Closed a meeting of six days at Monticello with Pastor D. O. Horne and the fine Christian people. How gracious and hospitable they are! Mrs. Hamilton and I were guests of Bro. and Mrs. Horne, and we go back to New Orleans enriched by their fellowship and their beautiful service and character, and by the new friendships made here. There were 18 additions to the Baptist church, 13 by baptism and 5 by letter. One night was Silver Creek Night, and Bro. Lowrey's people came in great numbers, and overflowed

the house. It is a joy to find what a great place the Baptist Bible Institute has in the hearts and gifts and prayers of Mississippi Baptists. They believe in B. B. I., and rejoice in its great work in New Orleans.—Yours fraternally, W. W. Hamilton.

Mr. J. A. Brown, known as the harp evangelist, passed away in June.

A. J. Moncreif, Jr., becomes editorial writer for the Florida Baptist Witness, assisting Editor Solomon.

Shrong Hope community in Copiah County gave a unanimous vote for prohibition in the recent election. We hope there were others.

Special gifts from friends in Florida make it possible for State Mission Secretary C. M. Britain to go to the Baptist World Alliance.

A union revival meeting was begun at the Baptist church in Hazlehurst last Sunday. Pastor G. P. White is preaching. Committees of laymen are in charge of various parts of the work.

Summit church has given Pastor J. B. Quin a month's vacation which he will spend holding meetings, and directing the S. S. Enlargement Campaign in Pike County. He began a meeting at Friendship church last Sunday, with T. W. Green assisting.

Mr. W. G. Mize with his wife and little son, is spending a short while at Ridgcrest. Miss Edwina Robinson of the W. M. U. Young People's Department, safely piloted fifty young women to Ridgcrest and back.

The meeting at Inverness starts off splendidly. People are attending the services in increasing numbers, and there seems to be a sincere desire for a real spiritual revival. We are looking unto the Lord for "the incoming of the tide." You will pray for us. We are remembering The Record during these days of the meeting.—J. E. Wills.

Had our revival at Scooba the first of May, the pastor doing the preaching, and Prof. McClain of the Junior College here, leading the music. The interest was good and the denominational co-operation was fine. Three received by baptism. Will begin our revival at Friendship near Porterville third Sunday in July, and at Bay Springs church, Kemper County, the 4th Sunday in July. Pray for us.—C. E. Bass.

R. A. Walker, Gospel Singer, of Mt. Olive, Miss., is now leading the singing for us in our revival meeting here in Jena, La. He needs no commendation at my hands, but I want to bear witness to his many friends in Mississippi and elsewhere, that he magnifies his gift as a gospel singer, and places the work of song leader on a high plain of consecration. Would to God we had more like him. Our people are greatly pleased with his work.—L. D. Posey.

I have just closed a week's meeting with Pastor D. W. Glover and the church at Kokomo. There has never come to me greater rejoicing, I think, than has been mine as we all labored together for our Lord. We had great crowds, intense interest, and Christian fellowship in the ministry of the Word. The other visible results were Spirit-filled prayer services and 15 additions to the church, eight of which were on profession of faith in Christ Jesus our Lord. Brother Glover and his wife are fine Christian workers. To be in their home was a joy.—Mark Lowrey.

A real spiritual revival was enjoyed last week at the Dixon Baptist Church. Rev. W. C. Howard of Forest did the preaching and the song services were led by Mr. John Farmer, who also resides at Forest. Both preacher and singer did excellent work and the church was led back to the path of duty while more than twenty professed Christ as Savior and united with the church. The pastor was called away from the meeting Thursday morning to the bedside of his sick wife. Thursday afternoon he rushed her to Baptist Hospital, Jackson, where she underwent an operation that night for appendicitis. She is doing nicely at present and hopes to return to her three-week-old baby, her little three-year-old girl, and her husband soon.—A. H. Childress.



CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Editorial Secretary

A VACATION CALL TO YOU**WHEN:** AUGUST 5-12.**WHERE:** In the Blue Ridge Mountains of North Carolina.**WHY:** Foreign Mission Week.**WHO:** Thirty-odd foreign missionaries will be your comrades and playmates for the entire week.**WHAT:** A great inspirational week of missionary information flavored with the delightful personalities of the missionaries themselves.**HOW:** Pack your family and friends in your car or catch a train or bus to Ridgecrest, North Carolina, where special reduced rates will be given for this Foreign Mission week.**WARNING:** Make your reservations now before it is too late to get a room on the Southern Baptist Assembly grounds for your vacation.**DURING DR. MADDRY'S ABSENCE**

All executive business of the Foreign Mission Board will be handled by Miss Jessie Ruth Ford, office secretary, while Dr. Charles E. Maddry, Executive Secretary, is visiting Southern Baptist mission fields in Europe this summer.

PROGRESS CONTINUES

"Our work in the Kunshan field continues to make progress. Here in Kunshan we are this week busy with a group of enquirers teaching them the Bible every night. During a meeting last week there were between forty and fifty who signed cards signifying their desire to become Christians. Already this year we have had baptisms in each of the four churches in our Kunshan field, and more are expected in the near future."—W. B. Johnson, China.

A LETTER FROM AFRICA

One of the most attractive and interesting tracts ever issued by the Foreign Mission Board is "A Letter from Africa to the Executive Secretary" just off the press and free to all who will write for copies of it.

COME APART AND REST AWHILE

The Master used to bid His disciples to come apart from their missionary labors and rest awhile. The spirit and wisdom of the Master led Woman's Missionary Union to set apart from the surplus of her 1933 Christmas offering \$5,005.00 "for furlough traveling expenses of eleven missionaries and their children." Good news, refreshing news to these eleven families! Good news also to the Foreign Mission Board! Words of appreciation for each thoughtful service have not yet been found.

NEW OIL FOR THE LIGHTHOUSE

Just when the last drop of financial oil was burning dimly and almost gone, and when the rays from the lighthouse of God's word to the Spanish speaking people of the world were flickering their dying light, Woman's Missionary Union, wise in love that had more than filled the lamps of her own plans, looked and saw the extinguishing light. Quickly she offered new oil for the lighthouse. She authorized the Foreign Mission Board to let the Mexican Baptist Publishing House at El Paso, Texas, have \$900.00 of the extra Lottie Moon gift to save it from the inevitable death it faced.

Just about the same time another group saw the flickering of the light, and sent \$500.00 to its aid. To these two friends, Woman's Missionary Union and the Sunday School Board, the

**REPORT OF TREASURER
FOREIGN MISSION BOARD
Southern Baptist Convention
Month of June 1934**

Received from—	
THE COOPERATIVE PROGRAM.....	\$25,668.18
DESIGNATED RECEIPTS	16,391.77
DEBT ACCOUNT	14,290.52
LOTTIE MOON OFFERING	108.07
MISCELLANEOUS INCOME	2,132.86
TOTAL RECEIPTS FOR MONTH.....	\$58,591.40

Foreign Mission Board joins the Baptist Publishing House in expressing profound gratitude.

AN ERROR CORRECTED

The Foreign Mission page for June carried a brief article entitled, *Financial High Lights*. In some of the papers a typographical error made a five of the figure three in the statement of the amount the Foreign Mission Board has received from the Hundred Thousand Club. It should have read \$32,000 to date.

A STEAMSHIP TICKET

During the past difficult years, missionaries have been afraid to come home on furlough to rest for fear that they would not be sent back the next year. Even in instances where the Board could continue the salary, there was danger of receiving a message saying that there were no funds for traveling expense.

In the face of these facts many missionaries have preferred to stay on the field with furloughs years over due. But in hot Africa this is a difficult and dangerous thing to do. Last year found May Perry needing her furlough too much to risk her remaining in Africa. She came home, praying that she might be able to return in the summer of 1934. Woman's Missionary Union helped God to answer that prayer of a loyal missionary. From the Lottie Moon surplus, a steamship ticket to Africa was bought for May Perry, who sailed back to her school girls in Abeokuta on June 22. All praise to the W. M. U.!

NEW COURAGE FOR OLD

Few missionaries have more courage and perseverance than Sophie Lanneau. Nine years without a furlough, and when orders from the Board came to her bidding her come home and rest, she begged to remain and let her apply her traveling expense money on the debt of her school.

When Woman's Missionary Union heard this story, she set apart \$4,000 of her Lottie Moon Christmas offering's over and above the goal for Wei Ling Girls' School at Soochow, China. Imagine the unspeakable joy that was in Sophie Lanneau's heart when this good news reached her!

EIGHT VACANCIES FILLED

In Secretary Charles E. Maddry's convention message in Fort Worth, Texas, he reminded Southern Baptists that "Your Missionaries, as a group, are old or middle-aged men and women. Very few young people have been sent out in seven years, and the ranks are terribly and cruelly thinned and the wavering line is break-

ing everywhere. One year ago, we made a careful survey and found over fifty missionaries in active service who were already sixty-five and beyond. Many were in the seventies, and four were beyond eighty."

During the past seven years the number of Southern Baptist foreign missionaries has decreased from 544 to 396. Surely these figures spell tragedy.

Then, feature the gratitude of the Foreign Mission Board when Woman's Missionary Union proposed to finance the sending out of eight missionaries to fill some of the vacancies. To these eight, friends and churches added seven more. For these fifteen replacements, Southern Baptists everywhere are rejoicing!

A WEEK IN S. B. C. CAMP

What can be a better post-graduate finishing course, a kind of denominational seminary, a high peak of inspiration, a more lasting memory than a Southern Baptist convention for young missionaries about to embark for some foreign field of service. To come and share sessions of the business and work of the various agencies, to understand and claim fully the policies and aims of the convention, and finally to receive the benediction of the convention's leaders gives instruction, wisdom and spiritual courage. The Foreign Mission Board appreciated Woman's Missionary Union's bearing the expenses of her eight additional Lottie Moon missionaries to Fort Worth Southern Baptist Convention.

A DARK SHADOW ERASED

Someone has said that debts and shadows are synonymous. Surely it was a dark shadow of debt that brooded over the Collegio Baptista Brasileiro at Sao Paulo, Brazil. But Woman's Missionary Union erased the shadow and spread sunshine of great joy across that campus as she set apart \$2,750 for the girls' school for which missionaries Mr. and Mrs. F. A. R. Morgan are giving their lives. The 279 students of many nationalities join the missionaries and the Foreign Mission Board in thanksgiving!

AN EMERGENCY MET

"Permit me to express to you and through you to the Board and to the W. M. U. our hearty thanks for the generous and timely gift," writes Dr. E. N. Walne in gratitude for the \$1,000 emergency gift made by the Woman's Missionary Union from her surplus of the Lottie Moon Christmas offering.

EASTER IN CHINA

"At eight o'clock this morning the Christian people of Canton gathered on the grounds of the Graves Seminary to hold a united service in commemoration of the resurrection of Jesus. Even though it had been raining most of the night, and a fine mist was falling at the time, more than three thousand people gathered on the terraces of the Seminary hill to join in this service. From all parts of the city they came; old and young, students and coolies, rich and poor, a great host, came together to commemorate the Risen Lord in Canton. If you could have stood where I stood, on the top terrace, and looked down on that throng of Chinese people worshipping our Living God, you, too, would have seen the sunshine through the rain."—M. T. Rankin, Canton, China.

Editorials

GET YOUR GUN

Maybe that doesn't sound to you like a quotation from the scriptures. No, because there were no "guns" when the Bible was written. But they had other weapons and managed to do a good deal of fighting. And Christians were told that they would have their share of it to do. Indeed there are certain kinds of fighting that only Christians can do effectively. You'll find plenty of references to it in the New Testament.

The passage we had in mind in writing the above caption is what Jesus said to the disciples the night in which he was betrayed. Luke tells us about it (22:35-38) in his account of what happened in the Garden of Gethsemane. Jesus is leaving the work to them and he is preparing them for it. He says, "When I sent you forth without purse, and wallet and shoes, lacked anything? And they said, Nothing. And he said unto them But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none let him sell his cloak and buy a sword . . . And they said, Lord here are two swords. And he said unto them, It is enough."

They had had a comparatively easy time in their first efforts at evangelizing. They had been well received and taken care of. No blood had been shed and nobody had been put in jail. They had like their Master been criticized, but on the whole they had been well treated. But Jesus tells them that from now on it will be different. And they must expect a harder fight, and must brace themselves for severer ordeals.

They did not exactly understand him then, but they knew later. He indicates the kind of work they may expect hereafter by telling them they must carry their own commissary and arsenal. They will have to carry something in their purses. It will take money to carry on this war. They must furnish their own clothes, for other folks will not take care of them. And they must sell any extra clothes and get a sword. This was Jesus' incisive way of saying they were up against a sure enough fight.

Now all of this fits the present situation in our fight against the liquor business. We have had a fight and have won the first line skirmish. But we have sure enough fighting ahead. You have heard the story of the negro who was passing a cemetery when a big black cat came out and walked beside him. Scared in an inch of his life the negro ran till he thought he was out of reach of danger. Looking down he saw the cat beside him. The cat said, "We had quite a race didn't we?" The negro replied, "Yas, but dat ain't nothin' like we'se goin' to have."

The people of Mississippi expressed themselves at the polls of July 10 as to the liquor question. The liquor advocates and some timid politicians have been saying the folks back home ought to be allowed to speak. They have now spoken in unmistakable terms. There is no misunderstanding of this vote, except on the part of people who are determined to misunderstand. The people of Mississippi are for a dry state more than two to one. We have won a great moral victory.

But the fight is not over. It is only well begun.

"Ne'er think the victory won
Nor lay thine armor down
The fight of faith will not be done
Till thou obtain the crown."

Nobody has ever believed that the preachers were in league with the bootleggers, nor that the bootleggers would vote for prohibition. Now that we have said we will not legalize liquor, we must put the bootlegger out of business. The law is plain enough, and it is our business to see that it is enforced. Officers must be elected who are in sympathy with the law. Those officers who do their duty must be supported.

Those who do not must have the fire kindled under them.

Two things are necessary. There must be proper publicity. We were told a few days ago that the sheriff of a county in the northern part of the state, has the biggest bootlegger in the county on his bond as sheriff. One of his deputies is said to be making proper efforts to suppress the blind tigers, but gets no support from the sheriff. Now the facts ought to be discovered and uncovered to the world. We have been told similar things about other sheriffs. No injustice ought to be done any, but the facts ought to be made known.

Another thing: there must be just as much organized effort to enforce the law as we have made to preserve it. It will cost something to do it. But the United Drys, or Citizens Committee ought to continue their work. Jesus said, "He that hath a purse, let him take it. Sell your cloak and buy a sword." He would say to the men, spend less for clothes and more for law enforcement. To the women, exchange your talcum powder for gun powder.

It is time for us to see that the law is enforced. We cannot depend on the federal government. The Twenty-first Amendment provides protection to the dry states. But the federal government is selling liquor licenses in the dry states. Hundreds of them have been sold in Mississippi. It is up to you and me to see that the state laws against selling liquor are enforced.

ENGROSSED WITH THE WORD

This is said of Paul at Corinth. He had had a hard and lonesome time at Athens just a short time before. He had found there no depth of conviction on any subject. They were living on the momentum of the past, or what ever momentum there was. It was more like spent energy, all aggressiveness having been lost by persistent inertia. It was difficult to interest them in anything serious, though they spent their time in nothing else but superficial interest in any passing novelty or sensation. With a sort of condescending attitude of superiority they were willing to hear what this new comer, this "seed picker" would have to say. And some of them gaped and yawning said, "He seemeth to be a setter forth of new gods."

Paul had to fight his way at Athens entirely alone, the only place where he tackled his task singlehanded. It was not a failure, for some believed and clave unto him. But it was not a signal victory. But when he went to Corinth, there were conditions which challenged him. He got out of the classical atmosphere of Athens into the commercial atmosphere of Corinth. The city pulsed with life. There was at least something doing in Corinth. It was a grossly wicked city. They did not have the self-satisfied air of the Athenians. They were grossly immoral and knew it. The shafts of the gospel would glance off the polished exterior of Athens. But they struck deep into the festerink wickedness of Corinth. His spirit was stirred within him at Athens when he saw their idolatry. But when he saw the naked wickedness of Corinth, he grabbed his sword.

Another thing, he wasn't so lonesome at Corinth. He found Aquila and Priscilla there. They were Jews, and like himself had come originally from Asia Minor (they from the north of it, he from the south of it) and they too were tent makers. They, like him, made the goats hair, which came from Angora, into tents. They had this much in common with him. And soon had more. It gave him a "toe hold" in Corinth. And then soon came Silas and Timothy his preaching companions, and this greatly helped his spirits. It is said that when they came down from Macedonia, he was "engrossed with the word." The old version says, "Constrained in spirit," but engrossed with the word seems to be the proper translation.

The word engrossed or constrained means that the word got a new grip on him. It seized

him like a vise, it held him fast and absolutely controlled him inwardly and outwardly. There was no getting away from it; no shaking it off. He went at it now like fighting fire. He struck out right and left. The spirit of the prophets was upon him. Like Isaiah he could say, "The burden of the Lord concerning so and so." No wonder in Corinth they said he was beside himself. They looked at one another and touched their foreheads when he spoke.

He started something. Trouble began. The devil got busy. "And when they opposed themselves and blasphemed, he shook out his raiment and said, Your blood be upon your own heads; I am clean; from henceforth I will go to the Gentiles." He had got himself into trouble with his own folks, the Jews. And they followed him into court. But the Lord stood by him, appeared to him in a vision and strengthened him. And the slain of the Lord were many in that wicked city.

May the Lord send this Spirit upon all of us. That our mouths may be opened; that our tongues may be loosed. That sin and opposition may provoke us sorely till we cannot but speak the things which we have seen and know. If the devil has padlocked our lips; if he has given us spiritual lockjaw, may the Lord send on us a strong spirit, that we may be engrossed with the word.

It is easy for us to talk about other things; about fashions and fads, about the disturbances in San Francisco and Berlin; about the new deal, and the industrial and financial outlook. If God will may we see now the day when men are "engrossed with the word."

EXCHANGING WRAPS FOR WEAPONS

Allow us to suggest a good text for your sermon during a revival meeting; or you may use it almost any Sunday. If you don't see a sermon in the text, then as the next best thing you might read this brief article to the people.

Luke tells us (22:36) that Jesus said, "He who has no sword let him sell his cloak and buy one." This was spoken at the conclusion of his last evening with the disciples. He has been telling them what they are to expect in the world, and preparing them to meet the conditions and the duties which will confront them from this time on. To live the Christian life and to carry on the work of the kingdom will be a strenuous business in a hostile world. They are going to have to fight, and to fight hard. We still sing.

Am I a soldier of the cross

A follower of the lamb

Must I be carried to the skies

On flowery beds of ease

While others fought to win the prize

And sailed through bloody seas?

Sure I must fight if I would reign;

Increase my courage Lord;

I'll bear the toil, endure the pain

Supported by thy word.

I wonder if we take this song seriously. It would help our prospects mightily if we could realize that this vile world is not a friend to grace to help us on to God. The life of a Christian is a militant life.

But it is just as necessary to know that weapons are absolutely necessary if we expect to make successful battle and win in this war against sin, indifference, ungodliness, worldliness. Paul truly pictures the kind of warfare we must wage and the equipment we must have if we are to win. He says, "Our conflict is not against flesh and blood, but against principalities and powers, against world rulers of this darkness, against hosts of wicked spirits in the heavenly realms." He says this in order to say, "Put on therefore the whole armor of God, that ye may be able to stand." And he calls the names of the pieces of armor. And he puts in the hand of the Christian a sword, just as Jesus did.

But let us get back to the words of Jesus. He reminds them of their former efforts at evangelism in order to tell them that it will be differ-

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ent from now on. They had gone without wallet or purse or sandals. But henceforth they will need to carry these. And he adds that a sword must be added to their equipment. And he puts it in strong language: "If you haven't a sword, then sell your cloak and buy one." Clothes may be a good thing but a sword is a necessity. You may be able to get along without an overcoat, but you can't get along without proper equipment for fighting the Christian battles and carrying on the Lord's work. It will cost you something in money. It will deprive you of some comfort, but if you mean to live the Christian life and do the Christian's work, you will have to have the equipment of a Christian soldier. Doff your cloak and don your sword.

It is pitiful how many Christians are undertaking to carry on without adequate equipment. There are homes unsupplied with Bibles; and there are hundreds of Baptist homes in Mississippi without a religious paper to keep them informed about the Lord's work and girded for their share in it. Any pastor will tell you that you cannot live the fullest Christian life nor render the best Christian service without the denominational paper. We fight a losing battle where we try to do it. Our loins must be girded with truth. We must be re-enforced by a growing knowledge of the word of God, and the inspiration which comes from acquaintance with the progress of His work. A good soldier must be equipped for the battle. Otherwise he makes a poor hand in the fight.

It is not money wasted to put it into Christian literature. It cannot be better spent. Sell your cloak and get a sword.

"UNCLE SAM" WHOLESALE BOOTLEGGER

A bootlegger is one who sells liquor contrary to law. The great political parties in this country in opening up the way for legalizing the sale of liquor, insisted that one of their reasons for urging the repeal of the prohibition amendment and the statutes of the various states in harmony with it, was that they proposed to put the bootlegger out of business. There were some of us who thought we saw the squint in the eye of these people when they were protesting, and were sure that behind their backs they had their fingers crossed.

It was also vociferously announced by these people that they proposed to protect the dry states in their purpose to stay dry. They even went so far as to put in the Twenty-first Amendment, by which the eighteenth was repealed, a provision to protect the dry states by making it illegal to "import or transport" any liquor into a state whose laws forbade the sale of it. Whether this was intended as a "joker," may be a perfectly legitimate question in the light of subsequent events.

Now with all these pledges and this provision in the constitution we are face to face with the fact that the federal government is today licensing thousands of people in these very dry states to sell liquor. In Mississippi alone according to the figures of the internal revenue bureau there are over 600 such permits in effect. This is done with the full knowledge that the laws of these states forbid the sale of liquor. It is done with the knowledge that most of these men who secure license are bootleggers. Uncle Sam is putting thousands of bootleggers in business and is in partnership with them by reason of licensing them for a money consideration.

A generation or two ago there were certain advocates of "nullification." That is it was proposed that any state which did not approve of any federal law, might at its own will disregard such law as if it did not exist. Of course such a proposal did not get very far, for a house divided against itself cannot stand. President Andrew Jackson lifted a warning finger against nullification and it died aborning. A rule that will not work both ways is bound to make trouble.

And now we have a situation in which a state in its own unquestioned right prohibits the sale

of alcoholic liquor for beverage use. The federal government comes in and issues permission for such sale, by the hundreds. In other words the federal government proceeds to nullify the laws of the state. Such a condition cannot be permanent.

The biggest bootlegger now in America is Uncle Sam, and by his own statement he is doing a mammoth business. The federal alcohol administrator says there is as much bootleg liquor being sold as there is of legal liquor. And much of it is being sold by those who pay the federal government for the permission to violate the state laws. In other words the liquor people have got your uncle by the nose and are leading him around at their will.

THE BAPTIST PROTEST

Our protest is not simply against sprinkling as unscriptural. Our protest is against infant baptism. It is a shallow notion that Baptists stand principally for immersion as the form of baptism. Historically and logically they have stood first and foremost for believers baptism. The principle that leads them to champion that doctrine, which involves the very nature of the church, and the immediate, personal relationship of the individual soul to Christ, forbids them to tamper with the teaching of the Scriptures as to the form of the ordinance.—Ex.

THE LORD'S DAY

The voice of God is calling to us now
By this the holy resurrection day
Of His dear Son who took our sins away,
And bids us in His house most gladly bow.
Christ's precious blood redeemed us from the slough

In which our sins had sunk us in dismay.
Our debt to God, we have no hope to pay,
Except His love our heart's with grace endow.
Oh, come a happy throng and worship Him
Who gladly tasted death that we might live
Eternally, and all His glories share.
The frown of God rests on all who bedim
The resurrection day. So let us give
It reverence and to God's house repair.
William James Robinson

The book of Spurgeon's Metropolitan Tabernacle church show that during the ministry of Charles Haddon Spurgeon in London he received into the church 14,700 persons.

The Religious Herald and presumably the Virginia brethren generally have been and are considerably exercised over criticism by brethren in other states with reference to the way the General Association of Virginia does its own distributing of Southwide funds. These good folks in the Old Dominion must not be supersensitive that other folks have opinions and express them. Right and wrong ways of doing things are not matters of geography. And freedom of opinion is an inalienable American right and privilege, though it doesn't hurt for it to be expressed courteously. The states generally accept the percentages of distribution of Southwide funds made by the Southern Baptist Convention. Virginia has done so until recently, when at the suggestion of their state board the General Association changed these percentages. To our minds the difference is one of right or wrong conception of the local churches to the state organization and the Southwide organization. The Virginia way would make it appear that the church is related to the Southern Baptist Convention through the State Convention; whereas the conception of others is that the churches are directly related to the S. B. Convention, just as they are to the State Convention. And that for a state convention to come in between the church and the S. B. Convention is an impertinence. In other words the Virginia idea is a form of Presbyterian government, whereas the rest of us insist on a Baptist polity.

CONVENTION BOARD DEPARTMENT

(Continued from page 1)

the state of religion in the churches was called for, and this is said of Mt. Zion church: "The church is at peace." It is also stated that the church is experiencing considerable growth.

On October 27, 1883, this Association met with Mt. Zion church. T. E. Morris preached the Associational sermon on the character and mission of Christ. Reverend R. G. Barrett was Moderator and A. J. Cockcroft was Clerk and Treasurer.

October 27, 1894 the Association met again with Mt. Zion church. The associational sermon was preached by M. T. Martin, Dr. T. E. Morris being unable to preach. Dr. Morris was Moderator and T. J. Moore Clerk. At this session a collection was taken to pay the debt on the home of Mrs. Rebecca Barnett, wife of Elder E. T. Barnett, deceased. The amount of the debt was \$60.00.

The clerks of the church, according to the information obtainable, have been, S. D. Phillips and G. E. Gunter.

Other preachers who were converted in this church were, W. C. Hamil, R. G. Joiner and J. L. Moore, present pastor.

TOBATA BAPTIST GOOD WILL CENTER

"Christmas in Japan, just as in America, has been made a day of jollification and profit making and present receiving. Early in the fall, when we asked why some children had stopped coming to Sunday school, the answer was 'They don't like to come all the time, but they say they will come again near Christmas.' And then some whispered aloud, 'They think they will get a present Christmas.' We were afraid they would not as our budget had not covered that item. And yet, these children have so little that we hoped we could have something for them."—Naomi Schell, Tobata, Japan.

Joseph H. Choate, Jr., director of the Federal Alcohol Control Administration, reports that there is twice as much bootlegging and twice as much liquor consumed as under prohibition. The revenue, he also announces, is disappointing. Bootleggers still get the "boodle" from beer and "booze."

It is the double obligation of every good citizen to put forth every effort to enforce the prohibition law which was approved by a two to one majority in the recent state election. Not to enforce the law now would make the last state worse than the first. Every good sheriff should have his hands strengthened and every sheriff who refuses to enforce the law should be put out of office. How is it in your county?

Pastor R. B. Patterson is practically recovered from his operation in the Baptist Hospital in Memphis, and preached most of the time in his meeting at Calhoun City. Brother Joe Canzoneri helped in the preaching and led the singing to the satisfaction of all. There were three professions of faith, and the church looks for further good results in the days to come. After the meeting brother Patterson left on the Know Mississippi Better Train for California and Bro. Canzoneri went to Derma to assist in a meeting.

The revival meeting at Pleasant Hill in Greene County, was a great success despite the rain and bad weather. Rev. S. E. Sumrall of Laurel did the preaching. Luther K. Turner did the singing. The membership was greatly revived. Fine crowds. Good cooperation. A new piano was put in the church, and money provided for a new covering on the building. Several things were done which will mean a far-reaching work in the furtherance and promotion of God's Kingdom. Brother A. L. O'Briant of Hattiesburg is the pastor. The Baptist Record was presented and several stated that they were going to send in their subscription. May the Lord's blessings be on all the evangelistic work over our land.—Sincerely, Luther K. Turner.

WHO IS THE KEY TO THE CHURCH SITUATION,—THE PASTOR OR THE DEACON?

Eldridge B. Hatcher

"Why, the pastor—of course!" you exclaim.

Possibly so; but this article ventures to raise the question as to whether the deacons, rather than the pastor, do not, as a rule, determine the destiny of the church.

It is true that our denominational representatives send their S. O. S. calls to the pastors rather than to the deacons. In fact the mail of the average pastor is crowded with denominational letters, pamphlets, circulars, tracts, placards, (with telegrams added)—all on the assumption that his hand is ever on the church lever.

Our churches themselves catch up this refrain and fling the responsibility as to the church's failure or success largely upon the pastor. They bring a minister from a distance and put him in the pulpit and say "Pastor, we look to you. You are the key. Our spiritual growth depends largely on you as you feed us week by week by your sermons and your general ministry; and the usefulness of our church is chiefly in your hands. You can plunge us as a church into a quagmire of failure, or you can lift us to the heights sublime."

Think of a body of Christians taking such a dependent attitude towards an outsider whom they have called as pastor. Can we imagine the early New Testament churches falling into such a helpless attitude? They managed their own affairs;—though at first, of course, with Christianity just starting among them, they needed in many cases some superintendency by the apostles and their associates. But those churches, to a wonderful extent, attended to their own interests and carried forward the entire work of the church.

Think of a body of several hundred church members in a community today exclaiming, "We are utterly unable by ourselves to come together regularly and properly for united worship and unable to conduct the work of our Master here in our midst. We must find a man somewhere else on the earth—a man who has learned how to enlist members in keeping church wheels turning and who, we hope, will preach drawing sermons and build us up spiritually and we must bring him here to take charge of us and see to it that we worship and work together. What sort of spiritual initiative and spiritual resourcefulness can ever be developed in such a dependent atmosphere."

A prominent layman in an address before our last Baptist State Convention raised the question as to how many churches had in them laymen who could, in the absence of the pastor, satisfactorily supply the pulpit. I believe there are multitudes of laymen in our churches who could profitably fill the pulpit in such absences, but, alas, we are not putting such responsibilities upon them, nor training them for such spiritual leadership.

The custom which the churches today have of securing one man as pastor did not seem to be practiced among the early New Testament churches, but from their own number, each church would choose a group of elders (or bishops) as their spiritual leaders. Dr. John A. Broadus, said that the pastorate custom was a later development.

But evidently our Baptist people prefer not to have groups of elders as the twelve spiritual leaders in their churches, and consequently this writer is venturing the suggestion that the deacons should be asked to assume spiritual, as well as temporal, leadership. One of the qualifications required of the original seven deacons was that they should be men "full of the Holy Ghost."

Let us consider the power of the deacons to open or shut the church door.

A board of deacons, (who are usually mixed up with members in intimate relationships), by carelessness in their moral life, or even by a mere ignoring of the church prayer meeting,

and by an indifference to the spiritual interests of the church, and with a refusal to cooperate with the pastor in his spiritual leadership, could wreck his leadership. Their own spirit and example, flaunted weekly in the face of the membership, would, as long as they are deacons, block the pastor's efforts and thereby show that they were the key to the situation.

But these same deacons, if they would rise to the height of their opportunities could usher in an illustrious era for the church.

Mr. Spurgeon has spoken enthusiastically of his boards of deacons and elders who would meet him in his study for a few moments previous to his entering the pulpit. Think of what it must have meant for him during the years of his immense pastoral responsibilities to have these men assembled each Sunday in his study presenting their beloved pastor before the Father and asking for His blessing upon him as he went into the auditorium to preach to the vast audience. Ah, that prayer service must have lifted the preacher to the mountain heights and sent him forth, clothed with heavenly power.

Mr. Spurgeon, in referring to the support given him by his members in his early ministry, said:

"When I came to New Park Street Chapel, it was but a mere handful of people to whom I first preached, yet I can never forget how earnestly they prayed. Sometimes they seemed to plead as though they could really see the angel of the covenant present with them, and as if they must have a blessing from him. More than once we were all so awe-struck with the solemnity that we sat silent for some moments while the Lord's power appeared to overshadow us; and all I could do on such occasions was to pronounce the benediction and say, 'Dear friends, we have had the Spirit of God here very manifestly tonight; let us go home and take care not to lose His gracious influences.' Then down came the blessing; the house was filled with hearers, and many souls were saved." But the deacons must usually lead the way for such cooperation by the members.

I heard Dr. Frederick A. Agar say that he was once asked to visit one of the prominent Baptist churches in the north for a conference with the deacons regarding the welfare of the church. As he entered the meeting and looked around the room, he asked in some surprise, "Where is the pastor?"

"Oh, he is not here."

"What! A meeting of the deacons which the pastor must not attend?"

"Yes, Brother Agar; the pastor is failing in his leadership, and as a result the church is going backwards and we have asked you to come and advise us as to the very best plan for us to follow in bringing about his resignation and departure."

"May I ask each one of you brethren a question?" ventured Dr. Agar.

With their consent gained he asked how many of them had prayed for their pastor daily during the past month and not one had done so. He then asked how many had prayed for him as much as once a week and none had done so. The result of his inquiries indicated an almost utter absence of prayer for the pastor.

He then asked that he might postpone his suggestion to them for a month and that they would postpone their action for a month and during the month each one would pray daily for their pastor and his work. Dr. Agar gained their promise to do this. The result was that 2 years later Dr. Agar visited the church and that pastor was still there and the work was moving ahead victoriously. Those deacons were the key to that situation.

Let us imagine the deacons in a church, where the spiritual life of the church seems to have dropped to a low level, becoming suddenly awakened to the fact that they have ignored their responsibilities as spiritual leaders. They confess that fact to each other in their meeting and on their knees they acknowledge their failure with deep repentance and make sur-

render to God for the endowment of His Spirit. They establish a new relationship with the pastor,—surrounding him with their love and prayers. They put their loving hearts up against his heart assuring him of their devotion and confidence. They let him understand that they listen to him as God's messenger to them when he preaches. Their cooperation inspires the pastor to do his best and their love and prayers seem to make a new man of him. Monthly meetings are held by the deacons for conference regarding the spiritual needs of the church, and for earnest prayers for themselves, their pastor and for the church.

The result is not only a new pastor, but a new church.

What produced the transformation? The chief human factor was the deacons. They proved to be the key to the situation.

Let it be admitted that the pastor is a key to the church situation in many respects. He is the most conspicuous individual leader. The church as an organization looks to him as its director, and he undoubtedly plays a prodigious part as a spiritual leader. Let no one foolishly minimize his tremendous pastoral powers.

But there stands that body of deacons who can tie his hands, or throw open the door to victory. May it not be that more depends on whom the church elects as its group of deacons than upon the pastor elected. Church success is too often measured in terms of statistics, rather than in terms of the spiritual development of the members. Suppose our churches required of their deacons the qualification that the New Testament required of the original seven,—that they should be filled with the Holy Spirit. Imagine a church assembled to elect deacons under that standard. I almost said that with a body of deacons thus elected the church would not need a pastor, but could proceed as the New Testament churches seemed to proceed—without a so-called pastor.

But this article is not inveighing against pastors. Our churches are probably committed irrecoverably to the custom and we probably need some one man at the head to handle the organization and the machinery of our modern churches. But the monumental question in Protestantism seems to be "Who will bring about the building of our churches into great spiritual structures?" Yes, the pastor must superintend that work also, but is it not the board of deacons who, by their indifference or cooperation usually decide the ultimate issue. Are they not the key that finally turns the lock? If that group of deacons will live Spirit-filled lives before the members it will mean more for the spiritual development of the church than anything that even the pastor can do.

If this be true, then is not one of the greatest needs now confronting our churches that of the churches lifting the diaconate to the high SPIRITUAL level on which the New Testament puts it, so that the deacons can indeed become spiritual leaders. Alas, for the church that treats its deacons as a mere committee on church temporalities and puts upon the one man at their head, the pastor, the responsibility for building up the spiritual life of the church.

—BR—

Dr. Jno. L. Hill becomes president of the Board of Trustees of Georgetown College. He taught several years in the college, but has been now a number of years with the Sunday School Board.

Grenada: Last Sunday, July 8, was a fine day at the First Baptist Church. On that day we dedicated our new two-manual Moller pipe organ. The program included scripture reading, special music by the organist and choir, presentation of the key by Mr. J. B. Perry, an address by the pastor and the reading of the Dedication Ritual by the pastor and congregation responsively. We had the largest attendance we've had in a long time. Four members have been added to the church during the past two Sundays.—Jno. H. Hooks, Pastor.

MINISTERIAL TRAINING

Professor John W. Shepard, Baptist Bible Institute, New Orleans, Louisiana

The kind of training needed for the ministry in this changing epoch in which we live is hard to describe and harder to administer. But there are several elements in such training that are obvious to any reflecting mind.

1. The minister must be well grounded in the Bible. All of the storms of criticism, doubt and change, which have beaten about that ancient citadel have left it standing, a veritable Gibraltar. The preacher of today must know his Bible. Nothing will take the place of his scholarly mastery of the teachings of the Word of God and his reverent devotion to the work of promulgating its great principles and doctrines.

2. He must have a deep insight into his times. In this period of great change, the demand on him from this side is great indeed. Much confusion reigns in the minds of the people at large. Many new theories of social, political, and economic organization as well as in the thought of humanity, coming from divine quarters of the globe. The preacher must be alert indeed to sift out the false from the true, to be able to lead sanely and safely the thought of the people. He is called upon for leadership in thought, and alas for him if he be but blind leading the blind. Who is sufficient for these things today? The preacher must be an earnest and prayerful student of his times. He must be careful in the choice of the books he reads. But above all he must keep reading some of the best books of the sane and sound writers on the great issues and movements of the present generation.

3. The present day minister must be trained in the best methods of work. He is obliged to be a technician. To be a master-builder he has to know all the field of the technique of his work. To do this without becoming a mere creature of methods and being swamped in methodology will call for intelligent discrimination and a sane guidance of his people. He must know more about method than those who work under his guidance. He must be a student of methods.

4. More fundamental still the preacher must be deeply spiritual if he would lead today. There was never a time when the old time religion was more in demand. A preacher is to be sized up by the spiritual stature of the men and women who grow up under his ministry. "Like priest like people" in this respect. Nothing can ever take the place of a good case of religion in the minister's life and work. There is a grave peril for the preacher in this day of great emphasis on the brain-trust idea. Many are leaning on their own understanding, and he is apt to do so too. Luther never said truer word than: "He who prays well studies well." Let him approach his whole task with a reverent prayer for wisdom from above. Let him cultivate the practice of prayer in all things. He must cultivate the deeply devotional and spiritual life if he would walk with Jesus in his work.

5. One other demand on the preacher, we mention, than which there is none more important. He must have apprentice training. A great many young preachers go out from their seminary training full of beautiful theories but almost utterly devoid of practical experience. Today seminaries are learning to emphasize the practical laboratory-side more. It is fine to know how to make good sermon outlines, and there is nothing more important in its place than the development of this practical theoretical ability; but the actual delivery of the sermon must be gained not so much in the classroom as in the real preaching-point where he learns to handle the oars by handling them. It is not safe to get into a boat, which must thread perilous currents, with an oarsman who has never had any practice and does not know how to manage the oars. We learn to preach by preaching.

This brief article is written in the interest of ministerial training in the Baptist Bible Institute, where we believe that the above conditions are admirably fulfilled. There is great reverence for the Bible there. It is reverently studied as the very word of God. Great emphasis is placed on the mastery of its contents. An atmosphere of prayerful devotion characterizes this institution. In the struggle, through which it has been called to pass and is yet passing, prayer is much emphasized. Victories have been won and recorded. The spirit of thankfulness for past victories reigns. In such an atmosphere of spiritual devotion the young preacher grows strong in faith and believing prayer. The Institute is a house where prayer is wont to be made. In this institution the aspiring young student finds a good balance between the theoretical and practical sides of his training. Due time and attention are given to the study of methods, and in the Practical Activities there is a fine opportunity to put in practice daily and try out the theories. This is a laboratory. The city of New Orleans furnishes an incomparable environment for such a clinic of practical apprentice experience. The great stimulus and motive power of actual achievement and real results makes this phase of ministerial training here one of great appeal and real value. Young preachers, come to the Baptist Bible Institute! This is a good place to learn how to minister practically to the needs of the masses.

—BR—

A CHALLENGE TO THE BAPTIST BIBLE INSTITUTE

By J. Wash Watts, New Orleans, Louisiana

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A people without the Bible is a situation the average American can hardly understand. That there is such a people within America is harder yet to grasp. Nevertheless, the fact that this is practically true should challenge us.

In the program material for the State Mission Season of Prayer in Louisiana in 1932 appeared scattered statements that drive home this truth with force:

"It is a fact that ought not to be forgotten that as late as 1815 a Bible in any language could not be found for sale or be given away in New Orleans."

L. C. Smith, French missionary, writing from Bayou La Fourche, said, "I went into a home where there was an old woman ninety-four years of age, and two of her daughters, and a son-in-law, who had never heard the Bible read before."

P. B. Petitpas, missionary at Lake Arthur, wrote: "An old lady got to hear the gospel. She showed me her little idols, 'statues and medals,' and told me how much she admired them. We tell about these old people because it grieves our hearts to think of the many like her who have never heard the Bible read in all their lives."

C. B. Melancon wrote, "One of these places I mentioned has never had any French preaching but once, and it is a large territory, all French people. This is just one place out of hundreds we know about. I preached there once and a very old lady of about seventy years told me she only wished that the story of Jesus could be told to the French people of South Louisiana."

Without the Story of Jesus!

What a challenge to the Baptist Bible Institute! What a challenge to Southern Baptists to maintain and utilize and strengthen B. B. I. and Acadia Academy!

—BR—

The Main Street Baptist Church of Hattiesburg has just closed a series of evangelistic services which lasted for two weeks. Dr. W. M. Bostick of Louisville, Ky., and Mr. Virgil Posey of Jackson, were our helpers. We have never had more faithful and acceptable workers. We experienced a good revival, 18 were added to the church by baptism, eleven by letter and there were nine other public professions of faith.—J. A. Barnhill, Pastor.

INDIAN TERRITORY IN MISSISSIPPI

—O—

One of the very interesting features of Baptist work in Mississippi is the work among the Indians. It has been my privilege to visit this section of the State, and I think there are some facts that ought to be published.

There are 1,700 "Indians" in Mississippi, with 10 Baptist churches. Two of these are in Newton County, 4 in Neshoba, 2 in Leake, 1 in Scott, and 1 in Jones. There are six ordained preachers among them. Brother S. E. McAdory, of Union, is the superintendent of the work among all the ten churches. He is in a worthy position, and his work is deserving of the interest and prayers of Christians who long for the Kingdom to Come.

In the ten churches there is a membership of 300, and most of the churches have Sunday schools. These churches do regular associational work in their association, which is the New Choctaw Association, and have also a Sunday School Convention.

Choctaw songs are sung at church, and English in the Sunday school. Three churches have organs, which are used in the Sunday school, but very little in church worship.

In the territory there is one Catholic church with about 300 people under its influence. There is one Methodist church with a small membership.

This work is under the direction of the State Board.

May the Lord bless Brother McAdory and those who work with him.

Faternally yours,

R. H. Campbell.

—BR—

TWO WEEKS LATER

Just two weeks after the death of Dr. W. D. Powell, his widow joined him in their eternal home. The Foreign Mission Board mourns the loss of two great missionaries, but rejoices for their years of magnificent service for the Lord.

—O—

SECRET ARSENAL SEIZED

Canton, May 21—"A secret arsenal which has produced over 200 machine guns, automatic pistols, revolvers and munitions of different calibres was discovered at Shek Pei, a village about two miles east of Canton, by soldiers of an artillery company stationed there, it was stated here today. The seven men and the seized armaments were placed in the custody of the headquarters of the Central Rehabilitation District in the city."—South China Morning Post, Canton, China.

—O—

HAPPY IN THEIR NEW WORK

"We are finding some choice souls among the believers here. We are also finding a lot of poverty. Some of our own people are 'solemnly poor' as they say here, and live in little mud shacks that to us are miserable abodes for human beings to inhabit. Fortunately the climate is benign and food abundant and cheap. Poverty is one problem to be overcome in striving for real self-support.

"But I rather think as long as the chief source of wealth here is the manufacture of wines, we can expect to see poverty among all the people except the wine-manufacturers and the government employees. I find this opinion among the people here, that the chief source of wealth is also the chief cause of poverty. Those who produce the grapes receive next to nothing for them. This year some people have been selling them at \$1.20 m/n the 100 kilos; that is 220 pounds of grapes for thirty cents of Uncle Sam's money. Some have gotten as high as \$3.80 m/n the 100 kilos, which still is dirt cheap. The producers are beginning to see they have overdone grape culture, and are beginning to plant more fruit trees.

"We are both keeping well up here. If we keep on at this rate, we shall be quite happy."—J. C. Quarles, Argentina.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young Peoples Leader—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

WMU PAGE

20—FRIDAY

For Misses Gladys McLanahan and Lillie Mae Weatherford, workers among foreigners, El Paso, Texas
Thou art my stronghold.—Psa. 31:4.

21—SATURDAY

For Dr. and Mrs. C. A. Hayes, medical and evangelistic work, Canton, China
I came not to call the righteous but sinners.—Matt. 9:13

22—SUNDAY

Pray that in American homes the ideals of Christ may be followed.
Them that honor Me I will honor.—I Sam. 2:30.

23—MONDAY

Pray for Rev. and Mrs. J. L. Galloway, evangelistic work, Macao, China.
Be ye steadfast.—I Cor. 15:58.

24—TUESDAY

For Rev. and *Mrs. Harley Smith, evangelistic work, Porto Alegre, Brazil.
My grace is sufficient for thee.—II Cor. 12:9.

25—WEDNESDAY

For Misses Moorman, educational work, and Alice Parker, evangelistic work, Yangchow, China.
With Him is plenteous redemption.—Psa. 130:7.

26—THURSDAY

For Rev. and *Mrs. W. H. Carson (on furlough), educational work, Ogbomoso, Nigeria.
Overcome evil with good.—Rom. 12:21.

Impressions of Camp Ridgecrest:

"I will lift up mine eyes unto the hills". Eyes that see are exceeding rare. Y. W. A. girls, let's lift up our eyes and behold the heights of dear Ridgecrest in all that it means to the girls of the 1934 Camp. In the crowded, feverish activities of every day life the soul's vitality is quickly used up and we are all constantly in need of that renewal which comes from the Lord. So, first sit with me here in the summer house by the big spring and feast on the beauties of nature. "Wonders breathe in our face and we ask not their name." About us thick clumps of Rhododendrom with clusters of delicate pink blossoms, among these, the now fading mountain laurel, fragrant honeysuckle and all about, rich green ferns lending grace as they bow beneath the majestic spruce and oaks. Let's lower our eyes to the spring which gurgling up through the stones and trickles merrily away. "Thanks Be to God for our great WORLD! Beside every hedge grow leaves for the healing of bruised minds; around us, songs for cheerless souls, above us, pictures for tired eyes." This is just one of many quiet nooks about Ridgecrest where one can be alone with God and with her finer self, and listen to the gentle whispering of the still small voice of God, which becomes audible to us only as we wait silently before Him. In such quiet corners many girls really find themselves for the first time.

But go higher with me up the mountain trail, here we can get a full view of Ridgecrest, there is Lake Dew where, as Isaac, we go out at eventide to meditate as we are led in our vesper services. Farther over is our big lake where we swim and go canoeing in the afternoon. There are beautiful grounds with rustic swings, chairs, bridges and summer house scattered about. On up and we are on the top of Mt. Kitazuma at

sunrise. "The heavens declare the glory of God and firmament showeth His handiwork", our hearts bow in worship for we see the glory of the moon and the morning star blend into the coral hues of the sunrise. On either side as far as I can see loom the mountains' majestic, while in the valleys below stretch the clouds like boiling lava—but arouse us from dreams—to arise and act. It is seven-thirty and the breakfast bell. Don't you smell that good old Ridgecrest breakfast? Now we can't afford to miss any of these good morning songs and the "Georgia Loves you".

Before you see our day's program, you might like to see just who is here, there are 679 girls, and 24 faculty members. There were 206 others who came in at least for one day's program. North and South Carolina of course led with the highest attendance, Missouri next with 56 and then Mississippi with 50.

"Friendship, Fellowship, Frolic, with His spirit over all". You would like to know our camp leaders too. They are quite the grandest people in the land, and more, you can get to really know them at Ridgecrest.

Our camp theme was "With the Inviting Christ at the World's Crossroads"; our camp song, "Where cross the Crowded Ways of Life".

Just after breakfast came our worship services on the lawn. "Seeking the way with the inviting Christ". Nobody wants to miss a morning watch. Here in the freshness of the morning, our hearts and lives were lifted as our leaders gave the devotionals. Somehow, they seemed to know just what deep desires fill our hearts, what life situations we as Y.W.A. girls face today and their messages are just what we are hungry for. Next comes the study classes for 45 minutes, here we are taken to see the "tangled ways in South America, China, Japan, Africa and the Homeland." We come to know our missionaries by name and what they are doing. Our hearts thrill with the stories of our brave courageous missionaries, and of how God has changed cannibals to Christians in Africa, opened barred doors in Japan, beaten down stone walls in China and brought the joy of Christianity to people all over the world.

Then next we come together for fifteen minutes for good old Ridgecrest Camp songs. This relaxation period gets us all ready for our conference period, here we get good helps on the Y.W.A. fundamentals, program suggestions, attractive invitation ideas, banquets, socials, camps, enlistment suggestions and teachings on stewardship. Those things that we can take back and put to use in our organizations back home.

After a recess period, during which we all run to the post office Dr. Yates in his most interesting manner leads us in a study of "The Christ Isaiah foresaw." Where we trace the prophecies of the Christ before He was born. Thus with few exceptions run our helpful programs for the morning.

Then those happy afternoons at Ridgecrest! The entire afternoons are given to sleep and recreation My! but there are so many places to go and so many things to do. But wait—there are ten whole afternoons in which to do them under the direction of our recreational leaders, interesting tours are planned to various scenic points and noted places—some are, Mt. Mitchell, Montreat, Little Switzerland, Chimney Rock, Blue Ridge, Baltimore, etc. Some of the girls play tennis, go horse back riding or hike, others might spend this time in enlarging friendships, having conferences with leaders or writing let-

ters. But, how we do have fun! On Wednesday afternoon came unusual joy, our talent hour when we got to enjoy the best talent from the camp.

After supper came our vesper service down by Lake Dew. There was nothing quite like this service where in the calm, cool evening at sunset our hearts turned to Him in gratitude and worship.

The evening programs were varied, among these was our stunt night when the states and faculty gave the stunts. Particularly entertaining was the faculty stunt "suppressed desires." After this camp our impressive camp fire services by Lake Dew. Here Mrs. Lawrence in her charming way told us a thrilling missionary story. Miss Mather gave our evening devotional talk on "the radiance of lighted lives". May we never be tempted to forget. After a happy time of campfire songs together we sang Pals Good-night.

One of the most beautiful scenes of the camp was that of the campus on the night of the reception, lighted Japanese lanterns were hung here and there among the trees, the summer house was decorated as a Japanese tea garden. Near them 700 girls, all in lovely evening dresses chattered happily as they waited for the Japanese girls to usher them through the rose covered pagoda to the receiving line. Iced punch was served and a musical program was given there on the lawn.

We can never forget the impressive Training School night when Miss Littlejohn and the Training School girls present, presented in pageant from the "History of House Beautiful." Our hearts were stirred as these women told of their joys in service throughout the world, some abroad and others in the homeland.

We all enjoyed Mr. Charles A. Wells, news reporter of New York City, as he gave his wonderful chalk talks. Through his travels in all countries in the world, he had come to know people and conditions as they really exist. In his unique way he showed us the weary, jaded world and our relationship to it but above all he brought us to see our proper relation to the "Invited Christ," who lifted womanhood. On Tuesday night Mrs. F. W. Armstrong, our Union President, gave us a message on prayer. She gave plans fresh from the Ft. Worth Convention of our new program for deeper prayer lives. We were glad to know that we could serve so powerfully even while we were at home.

Then came Home Mission and Foreign Mission nights. Mrs. Una Roberts Lawrence, Home Mission Editor, presided over the former and Miss Inabelle Coleman, Foreign editor, over the latter. Stirring accounts of the work done on the field were given and moving pictures to show some of the missionaries in their stations. The children of missionaries who were at Ridgecrest for the summer were introduced. We were glad to know and love them and to hear them sing all at the same time, in Spanish, Japanese, Yoruba and Portuguese.

Then the consecration service on Thursday night was a proper climax for the entire time. As Miss Mather spoke to us on "Meeting the Christ at the Crossroads of Life" we were brought face to face with the Master in life decisions. As she spoke we quietly determined within our own hearts to live uncompromisingly for Him in all the cross-roads of life. After this girls told something of what Ridgecrest had meant to them. After Helen Yates and

(Continued on page 12)

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The Baptist Record

Published every Thursday by the
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Board

Baptist Building
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P. I. LIPSEY, Editor

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East Mississippi Department

By R. L. BRELAND

DR. R. B. GUNTER

A recent general letter sent out
to the pastors by our very efficient
Corresponding Secretary, Dr. R. B.
Gunter, had these words in it:
"This is my last year to call on
you. I know you are glad . . . This
makes fourteen years during which
I have taught by precept and ex-
ample the duty of supporting all
phases of our work. At the close of
this year I am leaving my place to
another who will, I trust, be more
successful. I have done my best.
God being my witness."

No, Dr. Gunter, "I will not be
glad" that you are going from this
work. I feel that you have done
your best to lead the Baptists of
the state to the very best in every-
thing. From certain knowledge I
know that you have given of your
time, money and prayers all to the
work of the kingdom and the glory
of God. I am not glad but sad that
you feel it your duty to quit this
place. May the Lord bless you in
your future years of work, and may
they be many.

So far as I can recall, I was the
first person to mention the name
of Dr. Gunter in my presence for
the position he now holds. Rev.
Thos. J. Moore and I were rooming
together at the convention when
we first heard that Dr. Lawrence
would resign. The question arose
as to his successor. I told him then
that I knew a young man who would
fill the bill if elected, Dr. R. B.
Gunter. He agreed that he thought
so too. His name had never been
suggested in my hearing before
this.

Soon after the Mission Board
met and Dr. R. B. Gunter was
elected. In my humble judgment he
has made one of the best Corres-
ponding Secretaries Mississippi has
ever had. He has kept the state
board out of debt until he had the
debts of the Education Commission
wished off on him, and he is doing

his best for that. No, no brother,
we are not glad.

Since he seems determined to
leave this work at the end of the
year, it will be well for us to be
praying God to guide the Baptists
to some one to take the place of
Dr. Gunter. May the Lord help us
and bless him.

The North-Central Baptist Bible
Study Assembly is to meet with
Derma Baptist Church, Calhoun
County, Monday, July 16th. Rev. R.
M. Lewis will preach at the 11:00
o'clock hour. John 13 to 17 will be
studied. Those on the program are
G. E. Denley, Harvey Gray, Kyle
Logan, E. R. Henderson, L. J.
Crumby and Warren E. Ferguson.
A good day is in sight.

At Eden last week I found one
of my good friends, Deacon John
H. Wilson, and his family. These
were some of my faithful members
back at Conehatta many years ago.
It was a delight to be in their
home again.

Passing from Eden to Coldwater
I stopped in the home of Deacon
and Sister W. Newt. Covington and
had a delightful social few hours
with them and children. They too
were members at pleasant Hill
(Conehatta) back when I was pas-
tor there. It was one of the fine
visits of my life to see those loved
friends again. They fed me well
while there, satisfied the outer
man as well rejoice the soul.

A letter of invitation came from
Pastor M. D. Morton and Deacon
W. H. Cole of West Kemper Bap-
tist Church, Kemper County, to as-
sist in the meeting there the fourth
week in July. I helped there some
18 years ago and was anxious to
be back with these dear brethren
and sisters, but other engagements
prevents. May the Lord bless them.

In his letter of invitation, Bro.
W. H. Cole said: "Bro. Carey Cox
has been our pastor for 4 years,
but recently got married and is
supplying for Dr. King at Calvary
Baptist Church, Jackson, during his
vacation; so we have just elected
Bro. Melva Morton, one of our own
boys, as pastor."

Rev. Johnnie R. Breland assisted
Pastor A. H. Childress in his meet-
ing at Mt. Sinai the first Sunday.
Rain interfered but a number of
additions were had.

On my way from Coldwater, Ne-
shoba, Monday of last week I
dropped in at Hope church and
heard Rev. W. W. Kyzar preach in
the beginning of the meeting there.
He gave us one of his characteris-
tic sermons. He is assisting Pastor
Wesley Burnette in the meeting
with this church.

SUNDAY SCHOOL ATTENDANCE JULY 15, 1934

Jackson, First Church	705
Jackson Calvary Church	729
Jackson Grif. Mem. Church	560
Jackson Davis Mem. Church	386
Jackson Parkway Church	187
Meridian First Church	653
Columbus First Church	585
Laurel First Church	423
West Laurel Baptist Church	442
Laurel 2nd Ave. Church	263
Laurel Wausau Church	33

BYPY ATTENDANCE JULY 15	
Jackson First Baptist Church	90
Jackson Davis Memo. Church	173
Columbus First Church	129

MRS. REBER COLLUM

On the evening of June 6th, the
spirit of Mrs. Reber Collum took
its flight to realms beyond the
skies. To those who had known her
through her long and useful years,
nothing could be said to endear her
memory, for indeed she was a
great and good woman.

She was unusually well rooted
and grounded in the fundamental
principles of life, and a devoted
Christian character, who, both by
precept and example, gave unques-
tioned testimony to the verities
potentialities of the Christian re-
ligion. She was so unshaken in her
faith, so immovable in her convic-
tion, so steadfast in her life, that
she persistently refused to be
"modernized" in any ways which
ran counter to her convictions of
life.

The large attendance at her
funeral, the wonderful floral of-
ferings which covered her casket
at the church and at the grave,
gave silent and beautiful testimony
to the high and loving esteem of the
people of the entire community,
and other sections of the country.

Mrs. Collum lost several chil-
dren in their tender years, her de-
voted husband preceded her to the
glory world by several years, and
she is survived by only one sister,
Mrs. Jennie Stinson of Arcola,
Miss., of her immediate family.
She is also survived by two daugh-
ters, Mrs. N. R. White of Dallas,
Texas, and Mrs. Grant Hamilton of
Hollandale, Miss.; three grandchil-
dren and one great grandchild. Mrs.
Collum was 77 years old.

By invitation of the family, and
her pastor, Rev. B. W. Walker, the
writer assisted in conducting her
funeral at the Hollandale Baptist
church, where she was one of the
oldest, if not one of the charter
members, and where love and loy-
alty co-ordinated in a beautiful
service. She said, by the actions of
her life, if not in words surely in
spirit, what is so beautifully ex-
pressed in one of our old songs.

I love Thy church, O God, her walls
before Thee stand,
Dear as the apple of Thine eye,
and graven on Thy hand.

For her my tears shall fall, for her
my prayers ascend,
To her my toils and cares be giv-
en, till toils and cares shall end.

B. F. Whitten,
Coldwater, Miss.

Send your old Gold and Broken up
Watches and Jewelry to a Licensed
Man by the U. S. Mint to Buy
Scrap Gold Plated Jewelry.

C. N. BROWN,
Thomasville, N. C.
Reference: First National Bank.

UNION UNIVERSITY JACKSON TENNESSEE

Begins its 101st year September 18th. Faculty of thirty-one members, trained in
America's foremost Universities. Our ideals of life and conduct the same as those
of the First Baptist Church. Every faculty member practices what we preach. All
expenses for a session \$354. For further information write

JOHN JETER HURT, President.

VACATION BIBLE SCHOOL COMMENT

Brother R. L. Breland, pastor at
Coffeeville, writes:

"We think we had a real good
school considering that it was our
first attempt. We found that most
of the children were very enthu-
siastic and attended regularly in
the main. Most of the teachers
were present every day—some be-
ing providentially hindered. We
were really surprised at the en-
thusiasm of the teachers. They
gave their time freely and gladly.
The parents also were enthusiastic,
most of them.

"The school was a help to all
concerned. The leader, superinten-
dents, and teachers were greatly
helped by their contact with the
children. The pupils were taught
much useful information from the
Bible, taught to sing gospel songs,
taught discipline and many other
useful things. The parents were
helped by being drawn closer to
the church and the children. The
pastor got better acquainted with
his young people and his teachers;
they understand him better and
there is a fellowship between them
that had not been before.

"All in all, it was a splendid
school. It will help any church to
have a DVBS. We hope to repeat
in a better way next year."

BLUE BIRDS

Blue birds! blue birds!

Where did you go
When autumn came
With frost and snow?

Dogwood blossoms
Bringing the bees;
And then you flit,
Among the trees.

Your warbling song
With flute-like tone,
You sing with zest
For cold has flown.

Blue birds! blue birds!
Give us a thrill;
We love your song
With great good will.

—William James Robinson

Alay Pimpily Skin

Help nature clear up the blotches and
make your skin lovelier the safe easy
way—use bland, effective

Resinol

Headache Relief!

Crazed nerves, headache, neuralgia,
arching joints, muscles and periodic
pains due to inorganic causes yield
quicker to STANBACK, the wonder-
ful "Balanced Prescription" that
leaves no unpleasant after-effect.
Try STANBACK FREE. Mail this
ad to STANBACK, Salisbury, N. C.,
for a FREE full size package.—Adv.

Sunday School Lesson

W. A. Sullivan

July 22, 1934
Elijah at Mount Horeb
I Kings 19:1-21

"Elijah was a man subject to like passions as we are." Last Sunday we met him on Mt. Carmel brave, bold, victorious. Today we find him hiding in a cave on Mt. Horeb, with the waves of depression rolling over him.

1. **Elijah Runs Away** (I Kings 19:1-9). Immediately after his glorious victory over the prophets of Baal, he became frightened by the threat of Jezebel to take his life, and fled south to Beersheba where he left his servant whom tradition identifies as the son of the widow at Zarephath. From Beersheba he went on further southward into the desert where he lay down under a juniper tree and prayed that God would let him die. God however was not ready for His servant to die. His work was not yet done. So God sent His angel with food and drink to sustain his life. In the strength of that meat he wandered in the barren Arabian desert for forty days and came at last to Mount Horeb, hid himself in a cave to spend the night there.

2. **Elijah Hears the Voice of Jehovah** (I Kings 19:10). In the loneliness of the cave the silence of the night was broken by a voice which the prophet recognized at once as the voice of Jehovah. There came the searching question, "What doest thou here, Elijah?" Shifting the emphasis on the words of that question makes clearer the force of it.

"What doest thou here, Elijah?" He was running away from reality. He was acting the part of a consummate coward. He had lost faith in the people and the purposes of God. He was hiding away, pitying himself, blaming everybody, and indirectly reproaching God.

"Why doest thou here, Elijah?" Surely one would not expect to find Elijah running away, hiding in a cave, and praying to die. Elijah! Elijah who bravely dared to show himself to Ahab, even though the king had put a price on his head and had sworn to kill him;—Elijah who had boldly charged the treacherous king and his family with responsibility for all the evils that had befallen Israel; Elijah who singlehanded had challenged 850 prophets of Baal on Mt. Carmel; Elijah who saw the fire of God fall from heaven and consume the altar with its offering, even licking up the water in the trenches round about; Elijah by whose prayer heaven gave not a drop of rain for a period of three years;—hiding himself away in a lonely cave in Mount Horeb. Far from where he was needed most. Fleeing from danger to himself. A deserter from the post of duty. Disappointed with the world. Hiding in a

cave. A strange place indeed in which to find Elijah.

3. **Elijah in Despair** (I Kings 19:10-14). He did not say what he was doing. Rather he began to make excuses and to defend himself. He told the Lord how faithful he had been; how unfaithful everybody else had been; how the altars of Jehovah had been digged down; how all the prophets had been killed; how he was the only faithful one left in the midst of an unfaithful world; how even then Jezebel was seeking to slay him; and by implication, how Jehovah had failed to protect His prophets and to vindicate His cause. He repeated his wail of despair almost word for word in verse fourteen thus giving expression to feelings which he had long carried repressed in his heart, but which now burst forth like a flood. No doubt he had often wondered why Jehovah permitted so much evil in the world. Why not purge the world of wickedness and oppression, by the very forces of nature herself? Perhaps those were his thoughts as he entered the cave at Horeb. But as he stood upon the mount before the Lord he did not see Jehovah in the wind, earthquake, and fire. He heard Him in "the still small voice." "Not by might nor by power, but my Spirit, saith the Lord."

4. **Out of the Depths** (I Kings 19:15-21). In reply to Elijah's wail of despair there came first of all Jehovah's imperious command. Obedience to that command would carry the prophet back to the thick of the fight and into dangerous territory. But that was where Elijah belonged. Let him follow the commands of God and leave results to Him. With His command that His prophet go back to the front Jehovah outlined His own plan and program for dealing with the forces of evil and for advancing His cause. Elijah was therefore sent to anoint Hazael to be king of Syria, Jehu to be king in Israel, and Elisha to be his (Elijah's) successor as the Lord's prophet in Israel. In His own time and way God would use Hazael, Jehu, and Elisha—even long after Elijah should be translated in a chariot of fire to heaven. Besides things were not so bad as Elijah thought. He was assured that there was a great host of others besides himself who had not bowed their knees to Baal. Things were not as bad as they seemed. Perhaps they never are. Let Elijah stay in his place and obey the commands of Jehovah. God will deal justly with the Ahab and the Jezebels when He is ready. Elijah could not correct the evils and wrongs and injustices of the

world in which he lived. He had neither time enough nor wisdom enough. We cannot fix the world in which we live. We have neither sense enough nor time enough. Elijah could obey the voice of Jehovah. He could fill his niche in God's plan. So can we.

ON BOARD PRESIDENT LINCOLN

June 16, 1934.

Dear Dr. Lipsey:

Perhaps some of our friends in Mississippi would be interested in our affairs.

Through the goodness of the Lord through the Foreign Mission Board, First Baptist Church, New Orleans, and the good Baptists of Rankin and Simpson Counties, as well as others here and there, we are able to be here.

A used Ford car took us via Little Rock, where we helped Dr. Otto Whittington and Rev. Dawson King in a school of missions at Immanuel Baptist Church. They helped us on our way beautifully. The sorrows and experiences of Bro. King as well as his earnestness and the pictures showing the work should make him most helpful in any church or mission rally.

From Little Rock we went directly to Chicago to visit Mrs. Strother's sisters. Preached at the fine Hammond, Ind., First Baptist Church. Pastor and people as solid and zealous as any Southern church. "I have reserved me seven thousand." The women insisted in following us with a fine offering, even though we deliberately planned not to appeal.

We passed through Des Moines, Omaha, Cheyenne, Salt Lake City, Reno, Yosemite Park to San Francisco, from where we planned to sail, but due to strike we had to go on to Los Angeles. Country is very dry. Gas can be bought everywhere; thirty cents in one Nevada desert was the highest, usually about 18 cents. The car averaged 20 miles per gallon. Total cost from Pineville, Mo., to San Fran-

cisco about \$130 for everything. If one goes north and west take bedding and cooking utensils if stopping in tourist camps. We could have saved had we known this.

Eighty miles out of Honolulu the ship caught afire from cotton. We were up to 1:00 a. m. in lifebelts, but the fire was smothered down and we went to bed, not without much damage to the ship and two cars. The Lord caused ours to be put in another hold.

Due to thoughtfulness of Prof. M. G. Beckwith, B. B. L., who was brought up in a missionary family in Honolulu, honorable friends of his had us with them there and extended us every courtesy, showing us all the things of interest.

The hand and favor of our God has been upon us all the way. We have great cause to thank God for His people among Mississippi Baptists.

Pray for us.

Fraternally,

G. W. Strother.

Doctor—"What is the most you ever weighed?"

New Patient—"One hundred fifty-four pounds."

Doctor—"And what is the least you ever weighed?"

New Patient—"Eight and a quarter pounds."—Ex.

Wrong Touch.—"I told that man I was so dead broke that I had to sleep outdoors, but he said he was sleeping outdoors himself and had to pay the doctor for telling him to do it."—Boston Transcript.

Do you lack PEP?

Are you all in, tired and run down?

WINTERSMITH'S TONIC
Will rid you of
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and build you up. Used for 65 years for Chills, Fever, Malaria and
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Are Relieved Quickly By
GRAY'S OINTMENT
Used Since 1820 25c at Drug Stores

ALWAYS SAY "BAYER ASPIRIN" NOW WHEN YOU BUY

THE PANAMA COUNTRY

A Resume of
Her History
Her Peculiarities
Her Missionary Outlook.

By J. V. Tinnin, Pastor
Balboa Heights Baptist Church,
Canal Zone.

Part VIII

Mr. Roger Babson tells of an interview with the president of the Argentine who asked him what, in his estimation, was the difference between North and South America, why one was so far ahead of the other in every line of achievement, though South America was discovered first, is larger, and doubtless has greater natural resources than North America. Mr. Babson turned the question and asked: "Mr. President, since apparently you have given some thought to this question I should like very much to know what your answer is." After a few moments of contemplation he replied: "South America was settled by men who come here looking for gold while North America was settled by men who went there looking for God." Dom Pedro II, emperor of Brazil, once stated that in his estimation the difference between North and South America could be summed up in one word, and that word is "manana," which simply means "tomorrow." So according to these two distinguished statesmen the difference between these two great countries is GOD and NOW.

The great need of South America can be stated in the same two words. To supply this need she is looking to her more progressive neighbor to the north.

Soldiering in the Tropics

There are about 11,000 American soldiers and sailors stationed in the Canal Zone and in Canal waters. After two years among them I can say that they are the cleanest, finest-looking boys that ever left home—from every state in the Union, and they are all regular fellows.

It has long been the policy of the Balboa Heights Church to render every ministry possible for the benefit of these young men who are away from home and home ties, away from its comforts, pleasures and influences. In this respect the church is doing a monumental work. The church presents a spirit of friendliness that is real—no sympathetic welcome, no segregation of the service men and civilians in Sunday school classes and socials. It is in foreign service and in the tropics especially that they need just the type of church life that is offered back home. We have no Sunday school experts with analytical minds to divide and keep card indexes on the age, weight, complexion, I. Q., the when, why and where stuff. The congregation is an indiscriminate mixture of civilians and uniforms—spick and span uniforms from the army and navy, from the marine corps and occasionally from the British or other navies; all manly and well-mannered.

These young men make themselves at home at the church, go and come at their pleasure, whether to worship, play the piano, sing, write, talk or read.

Our B.A.U. is one of the church's most progressive auxiliaries. It is composed principally of soldiers and sailors who have found Christ in Panama. They have organized themselves into Bible study classes meeting several times a week, purchase and distribute thousands of tracts in the Zone and in interior Panama, teach in the Sunday school and always stand ready to do any work they are called on to perform. Their financial ability is, of course, limited, but the majority of them tithe and contribute to the Baptist 100,000 Club.

Perhaps the result of their labor is best reflected in their personal work. Last Sunday morning I baptized ten young people, two of them soldiers and eight civilians, all of whom had been led to Christ by soldiers; soldiers who themselves had previously been won by the same method. It is the experience of this church that fully twelve, or even more, are won to Christ by personal work for every one who comes in response to a sermon.

A sailor came to me one night and thanked me for baptizing him. He then said: "I came here the first time through curiosity. I once heard Chaplain James S. Ray (now retired and pastor of the Key West (Fla.) Baptist Church) say that he should like to be pastor of this church should he ever leave the service. So I came just to see what kind of a church it was."

One afternoon one of my best workers, a soldier whose tour of foreign service was drawing to a close, came by and informed me that he was leaving on the next army transport. I was reluctant to give him up and suggested that he re-enlist. "Smithy," I explained, "conditions in the states are not favorable to your securing employment." But his mind was made up. He stated that he was sure he could get some kind of job and that, furthermore, he was through with "this man's army; that if they ever got him again they would have to burn the woods and sift the ashes."

Several months later an army transport docked late one evening. That night, while I was sitting on the veranda reading two-week-old state papers, the door bell rang and I walked to the front. In the moonlight I distinguished the outline of a soldier dressed in the ill-fitting wool uniform of a recruit. He was fanning himself with his campaign hat. It was Smithy. I invited him in and led him around to a place on the veranda where the trade wind was still in evidence. "Have a seat," I said, "while I chop the ends off of a couple of green coconuts and then

I want you to tell me everything—don't leave out nothin'—about the states."

As I served him a large glass of cocoanut water he said: "I wanted to come by and see how the church is getting along. I 'joined up' again. We transited the Canal today and tomorrow we sail for the Philippines . . . I'll be seeing you again in two or three years."

He had been utterly dashed by the state of affairs the inroads of the depression had made back home. Like many of the service men who are in the service because of the depression, he was looking forward wistfully to the time when he could return to civilian life and earn an honest living. In the meantime the service is fusing them into robust patient, loyal patriots who, in years to come will, for having had this training, be better citizens.

These American boys are enough to make any one proud of their country.

"Try this pill at bedtime," said the doctor. "It's a new treatment. If you can keep it on your stomach it should cure you."

"Did you manage to keep the pill on your stomach?" asked the doctor the next day.

"I did when I was awake," said

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the patient. "But when I fell asleep it rolled off."—E. H.


DESLOGE, MO.

Permit me the privilege to express my approval of the result of the vote on yesterday in Mississippi. The good people of the State have my happy congratulations. You would have lost one year ago. Your Governor, Hon. Mr. Conner, has rendered the cause of righteousness a great service. May God in His grace and mercy continue to bless the people of Mississippi as He has now signally blessed you is our prayer.

We have just closed our meeting. Brother J. E. Brown of Festus-Crystal City was with us. The preaching was of the highest type. There were fifteen additions. My own heart was strengthened and the hearts of our people. Pray for us over here.

My prayer is that the Lord will open the way for us to work again in Mississippi. I shall let Him take charge of this matter.
J. H. Winstead, Jr.

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due to
Constipation



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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

The questions for you to answer on the second Bible story did not get in last week, so I am giving them to you at the end of this letter. Some of you must send answers to them, and also to those belong to this week, printed with this week's story. I have tried not to make them hard.

You are all pleased, I am sure, with the way people of our state voted this week for the prohibition law. It was a splendid victory, and now we'll have a better change to work against beer and bootlegging. We thank God and take courage.

We had the pleasure today of a visit to our Orphanage, or Home for Children. We went first to the morning service of a protracted meeting at the church which our orphans attend in Jackson. At the close of the meeting, a young girl came up to give her hand in expression of her desire to give her life to God's service, and a little boy with clear, steady eyes, came to join the church. Both of these were from the Orphanage. Afterwards, with four other preachers and their wives, we went by special invitation to take dinner with Mr. and Mrs. Willer at the Orphanage. I can't take time to tell you what an admirable dinner it was, abundant, tempting, the enjoyment of the ten of us proved that, but one thing I must say. Mrs. Miller told us that everything on the table, except tea, coffee, sugar and salt, was made, produced, on the Orphanage Farm! Even the finely cooked roast was a product of the Home. Now there is something worth thinking about, my dears. After dinner, we were taken all over the buildings. Every room was neat and clean and attractive: pretty colors were used, and in some of the rooms there was the charm which we frequently credit to the work of the sure-enough mother. It was a pleasure to see the happy home that is being made for these dear children, and that they are helping, themselves, to make.

We are glad to hear from Mary Bell Pritchard again after a long silence. Also we have one from Miss Nannie, Mary Adelyn's Auntie. Mary Adelyn will be coming home from—Georgia, is it? before very long, but Miss Nannie is not going to let her get behind with her Jeannie Lipsey Club.

Much love from
Mrs. Lipsey.

Questions on last week's Bible Lesson. Genesis 2

1. What did God do on the seventh day of Creation?
2. On what day did He create the man, Adam, and his wife, Eve?
3. What promise and command did He give Adam? Gen. 2:16-17.
4. How did God make Eve? Gen. 2:21-23.
5. Did He in making Eve as a helpmeet for Adam, give His blessing to marriage?
6. Tell about the naming of the animals.

Bible Study No. 3: July 19th Man's First Sin: Genesis 3

The Lord placed Adam and Eve in a beautiful garden, but it was not long before there came to it Satan, the devil, in the person of the serpent. The serpent asked Eve if God had given to them all the trees of the garden, and she replied that they were to eat of the fruit of all of them, except one that was in the middle of the garden, and if they ate of that, they would die. "O," said the serpent, "that's not true. He is afraid that if you eat of that fruit, you will be as great as He, knowing good and evil." When Eve took

particular notice of the tree, she saw that the fruit looked mighty good, and the tree was a pretty one, and that it would make one wise. She yielded to the temptation, ate some of the fruit and gave some to Adam. When this was done, and God's command broken, it did make them wise to a certain extent, for they seemed to see for the first time that they had not any clothes, and that they must have some, so they fastened together fig leaves, and covered themselves with aprons made of them. God soon came into the garden, and now they were afraid of their great Friend, and hid from Him. When God called, "Where are you, Adam?" he answered from his hiding place that he had hidden himself because he was ashamed for Him to see him. "Who told you above clothes? Have you taken of my tree that I said you mustn't?" So Adam replied that it wasn't so much his fault as the woman's whom God had given him for a wife; she gave it to him, and he ate it. So the Lord the Judge said to Eve, "Tell me about it," and Eve said that the serpent made her do it. Then the Lord laid a curse upon the serpent, that he should not any longer walk erectly, but crawl upon the earth hereafter. He punished also Adam and Eve, saying to Adam that this beautiful home should be theirs no longer, but that they must go out into the world, and that all his life he must work hard for their living, and fight the difficulties he would find there. It seems to me also, that here Death came into the world on account of their sin, and that it might never have come if Adam and Eve had not sinned.

Questions

1. What was Satan trying to do, when he began to talk to Eve?
2. Does he try to draw us into sin? 2 Cor. 2:11.
3. How can we overcome him? Eph. 6:11.
4. What was Eve's sin? What did she do that was wrong?
5. Did the devil show any reverence or respect for God?
6. What made the man and woman hide themselves when they heard the Lord walking in the garden?

Leland, Miss.

July 6, 1934.

Dear Mrs. Lipsey:

I am enclosing check for \$4.00 for Jeannie Lipsey Club No. 9 for July and August 1934. Mary Adelyn and Mother are keeping well, and enjoying their visit. I am going soon to Coldwater, Miss., to visit my sister, Mrs. Dougherty. Mary Adelyn will be home, and write you next time. With love,
Aunt Nannie, and
Mary Adelyn Milam.

I hope you will have a pleasant visit with your sister, Miss Nannie, as I'm sure you will. Thank you so much for your kindness. I know you miss Mary Adelyn and her mother, but we are glad to know they are well.

Oakland, Miss.,

July 12, 1934.

Dear Mrs. Lipsey:

It has been a long time since I have written to the page so here I am again.

I am sending 5c for the Orphans. I love to read the Bible stories. I met Dr. Lipsey when he was here the fifth Sunday in April.

How do you like the hot weather? Your little friend,

Mary Bell Pritchard.

Well, whether we like it or not, Mary Bell, we have to grin and bear it, don't we? But it won't be long before Fall now. So glad you wrote to us again, and you must

come again soon. Thank you for remembering the orphans.

BAPTIST BIBLE INSTITUTE EXPERIENCE

Miss Mary Dunn, Student from
Louisiana

It was Sunday morning and I had just made my plans for the afternoon when one of the students came and asked me if I would go into a French home at 2:30 and play the organ for a service. I hesitated to make a reply at first, then said, "Let me think about it, and I will tell you after dinner."

All during the meal this matter was on my mind. How could I go? Two of my friends from Baton Rouge were spending the week-end with me, and I felt that I should stay with them. I could not ask them to go, for we had no way to take them. Then this question came to my mind, "Do I think more of my friends than I do of serving my Lord and witnessing for Him?" There was a still small voice that came to me just then, and it whispered in my ear, "Lovest thou these more than me?"

Before we had finished I sent word to the leader that I would go. Upon our arrival at the home we were gladly welcomed. I was somewhat surprised to find there a young woman whom I had met before. As we spoke I asked, "Didn't I talk to you for a long time one Tuesday night down on Canal and Rampart Streets?"

"Yes," she replied immediately, "and I promised to come back the next Tuesday night to the service, didn't I?" "Yes," I answered. "Well," she continued, "my baby was still very sick and I could not leave him."

The room was almost full of people when we started our service. The missionary preached in French and every one listened attentively. You could see that they were impressed with the earnestness and forcefulness of the messenger's story. Tears filled the eyes of some. One could just feel the very presence of God.

As the invitation was given, how I prayed that some one might accept Christ. Two persons stepped out on the Lord's side—the one, a young girl, and the other, the woman whom I had spoken with on the street some time before Christmas. As we talked together at the close of the service, this woman's eyes again filled with tears as she said, "Oh, I could just cry and cry when I hear how much my Lord suffered for me."

666

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Checks Malaria in 3 days, Colds first day,
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Fine Laxative and Tonic
Most Speedy Remedies Known

"What Saith The Scripture"
Most vital subjects Scripturally
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Price 25 cents in silver.
C. S. Wales, Blue Mountain, Miss.

WHAT IT WILL DO

"Alcohol," says an exchange, "will remove stains from summer clothes."

That is true, but it also removes the summer clothes, the spring, autumn and winter clothes—not only from the one who drinks it, but the wife and family as well.

It also removes the household furniture, the eatables from the pantry, the smiles from the face of the wife, the innocent laughter from the lips of his children, and the happiness out of the HOME.

As a remover of things, alcohol has no equal.

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken also." Hab. 2:15.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

W. M. U. PAGE

(Continued from page 8)

Elizabeth Hale told of their readiness to leave all those volunteers for Foreign Missions came to the front, then those who volunteered for Home Missions came forward. As these two missionaries, about to sail, held rolls of tape they were unwound to the volunteers who passed the loosened ends through the audience, thus in this most impressive manner hearts were bound to these two girls and to our Master.

"Friendship, Fellowship, Frolic and His spirit over all." There is no place in the world like Ridgecrest, say 700 girls of the 1934 Ridgecrest Camp. May we never be tempted to forget.

A country boy, walking behind a wagon, looked at the turning of the wheels until he was too dizzy to go further. "Whoa," he said, and found his eyes so wound up that it was necessary to back the wagon up for four miles in order to unwind his eyes.

CLARKE MEMORIAL COLLEGE

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Board and Tuition \$16.00
per month.

A Standard School for
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Academically Efficient and
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HOW ONE PASTOR REGARDS AND PLANS FOR HIS YOUNG PEOPLE

"MACON, MISSISSIPPI, B. Y. P. U.'s HAVE CAMP"

(Copied from Monthly B. Y. P. U. Magazine)

The pastor, Rev. R. D. Pearson, was feeling the need of something fresh and helpful for his young people. He felt also the need of a closer fellowship with them. Knowing the value of camping, and having had some experience in planning and leading in a Boys Scout camp, he said, "Why not have a camp for our own young people? So few of them get to attend any of our large encampments and many of our girls never get to know the real joys of camping. We will try this out." And so we began to make plans. From the first work the young people were overjoyed. The pastor presented his plan to the church and the church heartily voted to give cooperation in every way. With the approval of the church definite plans were started. An unused club house was gladly offered by one of our business men who is interested in young people. The house is located on the bluff of the river, is supplied with water from an overflowing well, and is near a beautiful little lake. Large pine trees provide beautiful shade. The location is about two miles from traveled roads. With the location so well settled the big problem was how to make the cost so low that every member could go. This problem was solved by the faithful work of Mrs. Pearson. She carefully planned the menu, and so classified our needs that with the exception of a very small amount of money each camper could bring the things needed from home. The camp was just a few miles out so it was arranged to have supplies brought out at three different times, in this way we could handle the food easily. All of the activities were carefully planned, beginning with the reveille which called us to a quiet period of scripture reading by groups, and ending with our camp bugler sending the clear, sweet notes of "Taps" echoing over lake stream and woodland. A number of the young people brought musical instruments to camp. We had a violin, guitar, cornet, accordion, harmonica and a mandolin. From two to four o'clock in the afternoon we spent on the wide porch with the youngsters playing and singing songs that the young people have always loved. Two good swimming homes, one for the boys and one for the girls, added their joy to the camp. At the twilight hour Bro. Wyatt Hunter, State Sunday School worker, brought a message stirring our hearts with his winsome appeal for

the Master. After supper we had old fashion games. The first night we had twenty-six young people. The number quickly grew to forty. The enthusiasm grew with the numbers. Much of the success of the camp was due to Mrs. Pearson and to Mrs. J. Y. Pierce who served as camp mothers. The work of the camp was done by the young people under the supervision and with the help of the camp mothers and the pastor. The Senior boys and girls were valuable leaders of groups in carrying out the work and the schedule of activities. We feel that the camp was of great value in every way, and we plan to make it an annual event.

THERE ARE NEARLY SIX MONTHS LEFT

Yes there are nearly six months left before the year is gone. If some lawyer at the first of the year had written to you saying that a relative had died and left you a thousand dollars and that it had been deposited to your credit and that you could get it at any time during the year would you wait until the last of the year to get it? Would you wait even six months before you had gotten it? Or should I ask the more foolish question—would you ignore it and never claim it? No I am sure each of these questions would be answered by you that way. Then why not take advantage of the opportunity to receive large spiritual dividends by putting on NOW the campaign for Home and Foreign Fields? You have had a good part in Kingdom growth when you have gotten a person to reading the magazine that tells about our mission work. Every B. Y. P. U. is expected to put the campaign on sometime during the year, why wait until the last minute, when it could be done now.

The B. Y. P. U. Magazine has splendid helps for the leaders and officers of all B. A. U.'s and B. Y. P. U.'s. Especially does it help the director, the Bible readers leader, the Social Committee and the associational president.

LENA B. A. U. HAS ACTIVE EXTENSION PROGRAM

The Lena Church along with the other good unions has and has had for sometime a most efficient B. A. U. They have a splendid program committee and that means that they have good programs every Sunday. In addition to the splendid programs each Sunday this union has been busy doing outside work. Recently they carried a program to a nearby church and helped them to organize and they have plans for doing this same thing in another church soon. Two weeks ago they also carried

a program to the negro church. They talked to the negroes and in turn the negroes sang for them. As a result of this visit the negroes plan soon to organize their membership into B. Y. P. U.'s and a B. A. U. This is a splendid service being rendered by this B. A. U. and we are glad to pass the suggestion on to other B. A. U.'s.

GOING TO RIDGECREST NEXT WEEK? THE LEADERSHIP CONFERENCE OPENS THE MORNING OF THE 29TH.

—BR—

The New Providence B. Y. P. U., Leake County, which is now one year old re-elected officers Sunday, July 8. The following were elected:

President—Margarite Gross.

Vice-President—Sam Pearson.

Recording Secretary and Treasurer—Gladys Gross.

Corresponding Sec'y.—Walterine Gross.

Bible Reader's Leader—Mildred Gross.

Group Captain No. 1—Robert Flowers.

Group Captain No. 2—Howard Gross.

Pianist—Mrs. J. H. Gross.

Chorister—Mrs. T. M. Gross.

Walterine Gross,

Corresponding Secretary

Woman Loses 41 Lbs. of Fat Blood Pressure Down Too

"I have been taking Kruschen Salts for my health, and for high blood pressure and rheumatism and it helped both. My blood pressure was as high as 290 when I started to take Kruschen. I weighed 255 and now I weigh 214 that is losing 41 lbs., in about nine months and I feel fine." Mrs. W. Eckoff.

A half teaspoonful of Kruschen in a glass of warm water every morning SAFELY takes off unhealthy fat by helping to re-establish proper functioning of body organs—at the same time it energizes and helps build up robust health. Feel years younger—ACT it and LOOK it. One bottle last 4 weeks. You can get Kruschen Salts at any drug store in the world.

THE STARKE UNIVERSITY HOME SCHOOL

Limited number. Supervised study. Individual attention. Intensive and thorough preparation. Over \$19,000 in scholarships won by former pupils. New school building. 48th session opens September 6, 1934. Charges \$550.00 for 9 months.

J. M. STARKE,
MONTGOMERY, ALABAMA



"It's so old-fashioned to suffer—"

"I took Lydia E. Pinkham's Tablets for painful periods. I used to suffer severe pains in my back and had to stay in bed most of the day. Your Tablets were recommended by a friend. Since taking them I am greatly relieved of the pains." — Mrs. Caroline Newman, Route #1, Barboursville, West Virginia.

The modern woman can't be bothered with cramps. Periodic pain is not going to interfere with her normal activities if she can help it. And she can.

But even when she feels at her worst, she hesitates to try narcotics or habit-forming drugs or those pain killers which may work too rapidly. She knows that Lydia E. Pinkham's Tablets contain no narcotics. They relieve her discomfort without bringing on headaches, dizziness or other unpleasant after-effects. If she takes them in time she can usually escape the pain altogether because this medicine treats the cause of the trouble.

"It's so old fashioned to suffer," says the modern woman. Silly, too, when Lydia E. Pinkham's Tablets cost only 50 cents.

At all Drug Stores.



Lydia E. Pinkham's Tablets

The SAFE way to treat periodic pain

GIFTS FROM CHURCHES FROM JANUARY
1, 1934 TO JULY 1, 1934

Alcorn County Association

	Budget	Specials
Antioch	2.40	2.40
Corinth First	437.70	73.06
Corinth Tate Street	19.50	8.95
West Corinth	7.00	
Holly		3.05
Hinkle Creek	7.60	8.00
Kossuth	13.25	3.47
Mays Creek		5.00
Rienzi	20.00	83.10
Tishomingo Chapel	18.37	7.31
	523.42	194.34

Benton County Association

Ashland	40.00	45.00
Bluff Springs	6.88	
Clear Creek		3.28
Curtis Creek		41.00
New Hope	4.85	
Pine Grove		10.00
	51.73	99.28

Bolivar County Association

Blaine		2.00
Boyle	1.00	16.18
Cleveland	40.00	146.00
Duncan	10.92	32.16
Friars Point		3.00
Gunnison	10.00	24.00
Merigold		10.94
Morrison Chapel	2.00	13.65
Pace	16.15	29.00
Rosedale	30.05	25.05
Shelby	7.55	23.40
Skene		29.86
Walker Hanks Memorial		55.49
	117.67	410.73

Calhoun County Association

Bethany	8.37	5.26
Bruce	12.86	2.50
Calhoun City	131.58	116.86
College Hill	10.00	
Derma		14.25
Macedonia		2.84
Mt. Moriah	4.10	
Mt. Tabor	8.00	
Pittsboro		49.50
Shiloh		10.00
Vardaman	42.35	13.50
	217.26	214.71

Carroll County Association

North Carrollton		27.25
Harmony	4.23	
Liberty	3.35	
	7.58	27.25

Chickasaw County Association

Amity		7.00
Egypt		25.00
Houlka		18.00
Houston	150.00	152.25
Okolona		113.00
Providence	15.70	
Van Vleet	4.00	5.00
Woodland		6.38
	169.70	326.63

Choctaw County Association

Ackerman	25.00	144.03
Bethany		1.00
Beulah	4.20	8.25
Bluff Springs	5.00	3.00
Blythe Creek		2.00
Chester		2.00
Clear Springs	4.55	3.00
Concord		1.00
Fellowship	2.00	2.00
Fentress		2.00
Mt. Moriah	2.21	2.00
Mt. Pisgah	6.37	
New Haven		1.00
New Zion		14.00
Weir	9.00	11.00
	58.33	196.28

Clay County Association

Cedar Bluff	3.00	
Pheba	38.75	21.75
Siloam	14.76	
West Point First	879.23	266.77
	935.74	288.52

Clarke County Association

DeSoto	13.90	2.50
Enterprise	23.30	20.30
Harmony	13.35	14.35
Knights Valley		.41
Oak Grove	16.43	3.00
Pachuta	44.64	21.50
Pleasant Grove	8.25	2.00
Quitman	486.98	66.00
Shubuta	78.97	38.69
Stonewall	25.00	13.00
Union		12.00
	710.82	193.75

Coldwater Association

Eudora	7.08	7.00
Hernando	56.00	134.00
Horn Lake		1.75
Macedonia	2.00	
New Hope	1.00	.50
State Line	11.70	11.00
	77.78	153.25

Columbus Association

Artesia	3.75	38.27
Border Springs	5.86	
Columbus East End		16.75
Columbus First	595.02	739.13
Hebron		1.00
Kolola Springs	18.00	
Mayhew		25.00
Mt. Vernon	64.61	7.30
Mt. Zion		1.00
	687.24	828.45

Copolah County Association

Antioch		.50
Bethel	1.42	2.31

Beulah	1.20	
Bluff Springs		2.80
County Line	22.62	13.55
Crystal Springs	345.01	102.23
Damascus	82.75	46.14
Gallman	40.93	6.00
Gatesville		9.00
Georgetown	40.00	25.50
Hazlehurst	100.00	211.94
Harmony		3.85
Hopewell	11.67	3.09
New Providence	15.82	6.30
New Zion	47.54	6.15
Pilgrims Rest	9.50	.41
Pine Bluff	17.41	5.82
Pleasant Hill	11.71	20.65
Shady Grove	51.00	67.71
Smyrna	17.28	3.00
Spring Hill	19.00	6.00
Strong Hope	30.71	8.27
Sylvarena		9.79
Union	4.20	
Wesson	4.20	29.27
White Oak	5.00	
Zion Hill	22.18	9.10
	901.15	599.37

Covington County Association

Cold Springs	6.60	4.21
Collins	6.60	20.00
Leaf River	31.05	3.00
Mt. Olive	95.75	46.70
New Hope	4.90	
Providence	42.36	
Salem	35.80	12.35
Seminary	14.00	14.00
	237.06	100.26

Deer Creek Association

Anguilla	34.46	55.40
Arcola	90.52	14.00
Belzoni	86.59	46.71
Catchings	5.00	
Glen Allan		15.00
Greenville	166.66	151.00
Hollandale	146.06	126.00
Isola		2.40
Leland	573.64	539.96
Louise		12.50
Midnight		13.50
Rolling Fork	10.85	7.46
Silver City	2.57	8.84
	1,116.35	992.77

Franklin County Association

Bude	15.00	
Concord		10.32
Eddiceton	21.00	
Hamburg	92.62	10.94
Homochitto	17.90	14.73
Hopewell	10.35	5.00
McCall Creek	1.00	15.56
Meadville	60.00	14.00
Natchez		128.27
New Salem	7.00	
Quentin		8.00
Roxie	125.00	7.60
Stanton	3.90	
	353.77	214.42

George County Association

Agricola	13.20	5.61
Lucedale	54.00	88.49
Rocky Creek	52.75	12.39
	119.95	106.49

Greene County Association

Avera		4.95
County Line		3.80
Leaf	14.86	
Leakesville	71.25	36.09
McLain	30.00	7.00
Piave		19.03
Sweetwater	9.76	
Washington	4.70	10.20
	130.57	81.07

Grenada County Association

Bethel	5.78	
Elliott		3.00
Graysport	7.00	6.00
Grenada First	988.86	348.92
Holcomb		2.50
	1,001.54	360.42

Harrison County Association

Bay St. Louis	7.35	6.00
Biloxi First	125.00	119.54
Biloxi Second	10.00	
Gulfport First	583.31	228.76
Gulfport Grace Memorial		5.00
Handsboro	15.38	3.00
Kiln	.80	
Logtown		4.31
Long Beach	9.60	18.75
Lyman		14.00
Pass Christian	12.00	12.25
	763.44	411.61

Hinds-Warren Association

Antioch		38.46
Bethesda	12.90	8.75
Bowmar Avenue	49.52	63.90
Clinton	586.21	554.27
Edwards	26.00	
Calvary, Jackson	968.21	529.87
Davis Memorial, Jackson	42.00	13.67
Jackson First	1,051.98	1,315.51
Griffith Memorial, Jackson	25.00	10.00
Northside, Jackson	57.03	16.01
Parkway, Jackson	10.00	51.70
Learned		12.00
New Salem	13.50	15.00
Pocahontas	4.10	4.50
Raymond		47.15
Salem	72.50	25.05
Terry	275.00	140.07
Utica	46.11	128.42
Vicksburg First	551.37	110.92
	3,791.43	3,085.25

Holmes County Association

Beulah	2.35	
Bowling Green	4.00	2.00
Central		2.00
Cruger	16.00	4.50
Durant	188.26	126.59
Ebenezer	12.45	

Emory	8.50	
Goodman	22.15	36.24
Lexington	87.38	30.49
Pickens	18.00	72.96
Pleasant Ridge	6.10	
Tchula		17.96
West	40.08	23.55
	402.92	318.64

Itawamba County Association

Antioch	1.00	
Bethany	7.25	
Fairview		1.25
Fulton	86.51	55.51
Mossville	1.00	
Mt. Pisgah	5.71	
Providence	4.00	
Shiloh	3.95	
Union Grove	4.44	
	113.86	56.76

Jackson County Association

Bethel-Hill	1.85	
Fort Bayou	7.80	
Moss Point First	70.00	49.85
Moss Point East	40.00	17.85
Ocean Springs	23.00	12.92
Pascagoula First		65.00
Vancleave	8.70	1.26
	151.35	146.88

Jasper County Association

Bay Springs	125.00	239.62
Eden	2.00	18.87
Heidelberg	12.00	11.00
Louin	16.64	
Mossville	1.50	2.25
New Concord		2.80
New Fellowship	16.80	5.98
Pine Grove		5.00
Shady Grove	3.07	
Stringer	12.25	6.97
Sylvarena	12.00	11.00
	201.26	303.49

Jeff Davis County Association

Bassfield		6.75
Carson	8.00	15.00
Hathorn	38.38	
Old Hebron		15.00
Oak Grove	10.00	
Phalti	36.70	3.00
Prentiss	208.83	89.26
Society Hill	16.75	1.00
White Sand		12.10
	318.66	142.11

Jones County Association

County Line		14.00
Ellisville	220.45	65.60
Friendship	11.62	17.00
Harmony		2.00
Laurel First	796.81	672.42
Laurel Second	235.41	99.65
Laurel Wausau		10.52
Laurel West	264.35	77.47
Lowrey Creek		4.57
Mt. Oral		7.70
Ovett		2.79
Pine Grove		28.01
Sandersville		5.35
Summerland	85.61	8.00
	1,614.25	1,008.08

Kemper County Association

Bay Springs	1.50	
Binnsville	1.50	
Blackwater		6.00
DeKalb		9.24
Electric Mills	58.00	21.50
Friendship	9.00	5.00
Scooba	179.25	37.71
Wahalak		15.00
West Kemper		5.00
	249.25	99.45

Kosciusko Association

Bear Creek	1.80	
Ebenezer	10.06	
Ethel		27.40
Hurricane	3.00	
Kosciusko First	433.00	295.00
Kosciusko Second	2.50	
McCool		5.00
McAdams	30.00	
New Salem	2.00	1.00
Sallis	103.52	29.24
Sand Hill	1.66	
Springdale		5.45
Unity	3.10	
Williamsville	14.00	
	604.64	363.09

Lafayette County Association

Abbeville		5.00
Clear Creek	30.02	
Oxford First	538.56	186.95
Taylor		13.50
Union	10.00	
	578.58	205.45

Lauderdale County Association

Bethany	3.00	
Fellowship	5.36	
Goodwater	8.00	7.00
Hebron	3.99	1.73
Kewanee	125.00	9.00
Long Creek		

	Budget	Specials		Budget	Specials		Budget	Specials
Bethel	2.00	1.19	Carey Chapel	2.50	10.08	Rowlands	30.00	10.00
Calvary	114.16	58.11	Holly Springs	200.00	61.50	Union	61.92	9.75
Carmel	3.00	6.20	Mt. Moriah		4.69	Zion Hill		1.75
Crooked Creek		2.00	Potts Camp	16.60	1.50		769.21	152.73
Monticello	196.38	74.84	Red Banks-Pleasant Grove		8.00			
New Hebron	22.80	52.38	Temperance Hill	3.15				
Oakvale		1.50						
Shiloh	19.15							
Wanilla		14.55						
	357.49	214.42		322.25	162.11			
Leake County Association			Mississippi Association			Perry County Association		
Walnut Grove	125.00	26.15	Amite River	16.65		Arlington	2.00	
Carthage	22.00	67.65	Centerville	8.44	5.15	Beaumont		1.70
Edinburg		3.15	Berwick	91.01	57.48	Brewer	3.25	
Lena	73.09	17.99	East Fork	2.50	3.00	Indian Springs		3.00
Midway	2.00	9.75	Ebenezer	12.50		New Augusta	7.16	9.83
Mt. Zion	11.61		Galilee	256.98	165.50	Oak Grove	3.40	7.00
New Hope	22.10		Gillsburg	150.00	14.85	Progress	13.76	
Rocky Point		5.00	Liberty	24.10	90.20	Prospect	108.63	14.66
Standing Pine	10.50	4.00	Mars Hill	24.10	47.50	Richton		5.50
Tuscola			Mt. Olive	13.60		Union		
	266.30	133.69	Mt. Vernon	26.18	6.65		138.20	41.69
Lebanon Association			New Zion		4.39	Pike County Association		
Brooklyn	14.68	5.00	Robinson		5.00	McComb 1st	518.02	211.30
Calvary	6.00	4.20	Stephenson	3.50	4.90	Balachitto	20.42	3.15
Camp Tatum	11.00	14.00	Terrys Creek	14.47	5.34	Bluff Springs	17.50	4.75
Central	20.00	3.45	Zion Hill			Fernwood	30.60	43.30
Clear Creek	18.00	2.79		619.93	409.96	Friendship	37.40	6.00
Eastabuchie	6.00					Johnston Station		3.00
Greens Creek	6.05		Monroe County Association			Magnolia	252.19	193.97
Hattiesburg First	1,380.12	250.00	Aberdeen	54.71	135.97	McComb Central	45.32	50.86
Hattiesburg Fifth	243.33	58.46	Amory	195.68	110.80	McComb East	33.78	40.16
Hattiesburg Immanuel	21.15	119.75	Bethel-Greenwood Springs	7.00	6.03	McComb South	14.00	7.00
Hattiesburg Main	320.15	201.10	Center Hill	9.12		Mt. Zion	13.00	6.00
Hickory Grove	12.31	3.60	Central Grove	1.00		Navilla	8.00	5.25
Lumberton		18.00	New Prospect	5.86	2.50	Osyka	51.43	22.66
Mars Hill	2.40	6.65	Prairie	2.50		Progress	3.00	8.50
McLaurin			Quincy	4.26		Silver Creek	20.16	4.00
New Hope	1.25	19.81	Smithville	54.40	24.00	Silver Springs	47.30	18.00
Oral	61.00	21.77	Splunge	4.50		Summit	66.00	37.60
Perkinston	100.00	47.19		339.03	281.12	Tangipahoa	9.86	5.00
Petal-Harvey	76.40	12.00	Montgomery County Association				1,118.98	670.50
Purvis	25.00	1.00	Bethlehem	4.29		Pontotoc County Association		
Spring Hill		7.00	Duck Hill	22.00	10.00	Algoma	16.95	
Sumrall		58.75	Hays Creek	1.50		Cherry Creek	44.76	23.00
Wiggins	17.25		Kilmichael		5.00	Ecu	64.62	29.36
Zion Hill	10.50		McCarley		1.33	Emanuel	1.75	
	2,352.39	854.52	Milligan Springs		1.00	Furrs		1.55
Lee County Association			Pine Forest	1.00		Ingomar		6.06
Baldwyn		17.01	Prospect	1.50		Longview	4.25	
Beiden	15.14		Scotland		11.80	Pontotoc	195.56	73.17
Bissell	9.38		Unity	3.00		Shady Grove		2.00
Brewer		8.40	Vaiden		14.00	Toecopola	24.25	17.00
Camp Creek	15.89		Winona	62.75	36.00	Toxish	11.35	22.25
Guntown	25.00			96.04	79.13	Woodland		1.91
Mooreville	8.22		Mt. Pisgah Association			Zion		
Nettleton	1.55	12.00	New Prospect	5.00			363.49	176.30
Plantersville	22.55	3.25		5.00		Prentiss County Association		
Richmond	8.68	2.40	Neshoba County Association			Booneville	224.59	47.33
Saltito	12.00	3.75	Bethsaida	12.75	15.90	Wheeler	3.33	4.26
Shannon	17.50	32.50	Coldwater	7.50	7.96		227.92	51.59
Sherman	100.00	56.70	Deemer			Rankin County Association		
Tupelo First	124.00	323.48	Dixon	10.00		Antioch	1.00	4.00
Tupelo East	10.00	20.50	Neshoba		16.49	Bethel	4.63	3.50
Tupelo Second	40.80	22.00	Philadelphia	50.00	232.24	Brandon	175.05	188.03
Verona	35.39	27.83		80.25	272.59	Briar Hill	28.59	40.47
	446.10	539.82	New Choctaw Association			Cato	12.28	20.96
Leflore County Association			New Choctaw S. S. Convention	10.25		Clear Branch		18.25
Greenwood First	1,065.04	473.60		10.25		Clear Creek-Puckett		67.53
Greenwood Second	3.75	1.25	Newton County Association			Concord	13.00	
Itta Bena	50.00	88.65	Bethel	9.00		County Line	3.20	7.00
Money		44.49	Center Ridge	2.00		Dry Creek		13.05
Morgan City	18.00	7.35	Clarke Venable Memorial	25.00	27.45	East Jackson		.50
Schlatter		5.00	Hickory	63.68	42.26	Fannin	38.00	20.70
Sidon	17.00	8.19	Liberty	2.50	10.71	Hickory Ridge		3.50
	1,153.79	628.53	Midway	2.50		Leesburg		6.00
Liberty Association			Mt. Vernon	19.08	2.20	Mt. Creek		6.75
Pine Grove		12.12	Newton	92.00	74.37	Mt. Pisgah	.50	22.04
		12.12	Pinkney	5.75	2.50	New Prospect		3.00
Lincoln County Association			Stratton	7.00		Oakdale-Langford	4.00	75.84
Arlington		1.30	Union		28.85	Pelahatchie	25.00	56.60
Bogue Chitto	65.80	26.20		219.51	203.34	Rehoboth		7.00
Brookhaven First	2,232.81	799.50	Noxubee County Association			Richland	42.27	25.00
Clear Branch	30.30	7.00	Brooksville	101.45	64.55	Rock Bluff	9.28	18.50
Gum Grove	6.92	11.60	Concord	25.16	2.25	Rock Hill		8.32
Heucks Retreat		10.55	Elim-Mashulaville	11.00	15.14	Star		53.09
Little Bahala	3.50		Gholson	6.50	1.00	Steens Creek	126.90	117.24
Lucien		3.43	Little Bethel	8.50		Union	6.00	3.11
Moaks Creek		1.16	Lynn Creek	5.00			489.70	789.98
Montgomery	3.22	4.65	Macon	20.00	49.80	Riverside Association		
Mt. Pleasant		21.95	Shuqualak	46.75	5.50	Belen	19.00	79.50
Mt. Zion	5.00	1.00		224.36	138.24	Catchings		6.00
New Prospect	13.14	5.24	Oktibbeha County Association			Clarksdale	398.14	250.99
New Site	6.39		Adaton	8.25		Crowder	19.00	18.23
Pearl Haven		3.00	Bethesda	10.00	38.04	Dundee		7.50
Pleasant Grove		6.07	Center Hill		2.00	Franks Point		21.05
Pleasant Hill	20.70	2.00	Longview		12.65	Jonestown		21.85
Shady Grove	30.34	2.73	Maben	10.00	17.45	Lambert		3.00
Topisaw	4.56	2.00	Pleasant Ridge	2.00		Lula		10.00
Union Hall	11.00		Salem	42.00	6.00	Lyon	258.81	141.60
Wellman	5.00		Starkville	300.00	229.36	Marks		69.00
	2,438.68	909.38	Sturgis		11.00	New Hope		5.50
Madison County Association				372.25	316.50	Riverside	5.50	87.35
Camden	16.00	3.50	Panola County Association			Sledge		29.02
Canton First	458.15	340.36	Batesville	47.00	66.66	Tunica	37.10	39.40
Canton Center Terrace	11.00	8.25	Como	15.81	59.51	Walnut	12.06	
Farmhaven	15.76	7.00	Courtland	8.65	5.00		749.61	789.99
Flora	60.85	145.07	Crenshaw	13.00	16.20	Scott County Association		
Good Hope	6.62		Good Hope	16.79		Bethlehem	50.51	6.00
Madison	45.00	29.95	Liberty Hill	3.50	1.00	Branch	9.19	
	613.38	534.13	Longtown		2.62	Forest	500.00	70.67
Marion County Association			Peach Creek		16.00	Harperville	67.50	45.85
Bunker Hill	20.00	13.73	Pilgrims Rest		6.25	Hillsboro	2.50	1.35
Columbia East	4.00	10.40	Pope	10.00	20.20	Jerusalem		8.00
Columbia First	666.46	101.00	Sardis	297.21	149.50	Lake	13.00	70.78
Foxworth	62.50	2.20	Union	29.25		Liberty		3.00
Hurricane Creek		3.50		441.21	342.94	Line Creek	6.83	
Improve		3.00	Pearl River County Association			Morton	78.37	105.00
Kokomo		12.15	Caesar		1.00	Mt. Olive	4.00	1.75
Mt. Vernon	8.35	1.00	Carriere	25.00	1.00	Oak Grove	5.00	1.00
Mt. Zion		4.58	Fords Creek	1.50		Ridge		1.40
New Hope		10.25	Good Year		.41	Sardis	3.75	8.60
Oloh		1.15	Harmony		12.00	Sebastopol		3.00
Sandy Hook			Henley Field	5.25		Springfield	62.69	20.46
	761.31	162.96	Juniper Grove	24.50	6.57		803.34	346.86
Marshall County Association			Oak Hill	2.70		Simpson County Association		
Alexandria		32.63	Picayune	610.10	89.32	Braxton	14.62	32.61
Byhalia	100.00	43.71	Pine Grove	8.24	5.93	Antioch	2.72	4.38
			Poplarville		15.00	Athens		6.00

	Budget	Specials		Budget	Specials		Budget	Specials
Mendenhall	126.00	10.93	Tate County Association			Mesa	9.30	2.00
Mt. Zion	10.33	9.35				New Zion	4.00	3.77
New Hope	7.00					Salem	7.00	
Pine Grove	6.29					Tylertown	430.98	193.94
Pinola		7.50	Arkabutla		8.80		565.31	314.81
Pleasant Hill	22.33	3.15	Bethel		8.00	Wayne County Association		
Pleasant Valley		2.02	Coldwater	50.00	37.41	Bucatunna	37.65	35.51
Poplar Springs	4.20	1.00	Evansville		2.50	Clara	1.00	
Shivers		8.75	Mt. Zion-Independence	5.00	4.15	Mt. Zion	14.50	28.00
Sylvarena		11.25	Senatobia	25.00	58.27	Pleasant Grove	4.63	3.00
	479.69	353.53		80.00	119.13	Salem East	20.00	6.25
Smith County Association			Tippah County Association			State Line	84.87	33.02
Center Hill	2.25		Chalybeate	45.00	16.81	Waynesboro		162.65
Cohay-Pine Union	57.50	5.00	Fellowship	7.80				105.78
Concord	7.00		Harmony	25.00	9.00	Winston County Association		
Fellowship	2.00		Lowrey Memorial	282.32	270.22	Bethel	3.44	5.00
Good Hope	2.00		Mt. Pleasant		6.46	Calvary	10.50	
Goodwater	10.64		Palmer	6.50		Enon		5.33
High Hill	1.60		Providence	4.00		Good Hope	24.05	
Liberty	22.61		Ripley	50.00	43.00	Louisville	185.00	215.20
Lorena	3.60	3.50	Shady Grove	5.00		Mt. Carmel	72.47	23.20
Mize	95.32	10.00		425.62	345.49	Union Ridge	1.47	
New Sardis	6.68		Tishomingo County Association				296.93	248.73
Pleasant Hill	6.00		Belmont		7.80	Yalobusha County Association		
Polkville	4.10		Iuka	1.00	38.45	Coffeeville	78.40	65.57
Raleigh	7.50		New Prospect	10.00		Elam	8.00	
Sardis	2.00		Red Bud	3.50		Oakland	100.58	10.10
Shady Grove	2.00			14.50	46.25	Pilgrims Rest	6.00	
Sherron	1.75		Union Association			Scobey	7.09	
Sylvan Grove	.75		Beech Grove	3.16	2.74	Scuna Valley	33.50	39.15
Taylorville	139.03	37.60	Elmo		12.00	Shady Grove	2.70	
	365.33	56.10	Fayette	24.63	8.24	Water Valley	31.54	141.10
Sunflower County Association			Pattison	8.50		Wayside	8.72	
Bethel No. 3	5.00		Hermanville	3.75	5.06		276.44	255.92
Blaine		3.00	Piedmont		3.30	Yazoo County Association		
Doddsville		39.00	Port Gibson	32.07	45.00	Anding	5.00	1.00
Drew	50.00	43.00	Red Lick	3.90	14.55	Bentonla	17.51	23.00
Indianola	250.08	75.00	Union Church	23.24	14.62	Bethel-Blackjack		3.00
Inverness	30.00	71.69	Unity	6.00		Concord	1.00	1.00
Jones Bayou		8.25		105.25	105.51	Eden	33.24	12.25
Jonestown		2.85	Union County Association			Hebron	72.05	27.23
Moorhead	100.00	43.23	Bethel		8.15	Melrose	5.80	3.00
Rome		5.00	Blue Springs		1.25	Satartia	15.26	4.00
Ruleville		95.28	Center-Wallerville	3.71		Yazoo City	210.77	135.81
Sunflower	70.07	45.86	Fredonia	9.00			460.63	210.29
	505.15	432.16	Glenfield	5.55	12.00	Zion Association		
Tallahatchie County Association			Jericho	36.89		Bethel	27.00	
Ascalmore-Paynes	15.56	4.00	Liberty	7.25		Eupora	50.00	10.00
Cascilla		6.00	Macedonia		5.00	Mantee		14.08
Charleston	122.67	213.00	Mt. Pleasant	21.10	3.00	Mathiston		29.25
Friendship	2.50		Myrtle	12.60	8.00	New Hope	15.15	4.00
Mt. Pisgah	7.50	1.00	New Albany	427.14	327.93	Sabougla	4.25	
Philipp	19.38	20.25	Pleasant Ridge	4.50		Shady Grove	5.00	
Spring Hill	7.50	6.00		527.74	371.63	Spring Hill	11.50	
Sumner	120.73	33.00	Walthall County Association				112.90	57.33
Tutwiler		14.05	Crystal Springs	63.35	94.80		48.25	2,372.02
Webb	44.88	37.56	Enon		1.00			
	340.72	334.86	Knox		2.40			
			Lexie	50.73	4.90			
			Magees Creek		12.00			

And we're yet in a mess. The wife of the chief executive of our nation said in a radio address that mothers ought to teach their daughters how much liquor they can imbibe safely, and it was not long before two of her own children were patronizing the divorce courts, and then along with the publicity connected with the divorce suit of one of them there came out a news item on the front pages of our daily newspapers in which this lady of the White House was giving advice to parents. Just about that time Congress was in the closing hours of her last session and our chief executive was waiting for the news of its adjournment. The newspapers reported that while he was waiting he called in a few special friends to help him pass away the time and they engaged in a game of poker with the understanding that the stakes would not be over one dollar. It is time for people who believe in righteousness, who have definite convictions concerning right and wrong, to declare themselves on the liquor question, the divorce evil, and the gambling orgy, all of which seem to be getting a firmer hold on us under the leadership, or at least under the patronage, of our president and his wife. This scribe is not talking about politics, but about morals, and if any science under the sun ought to be moral according to God's Word it ought to be politics, and if any people under the sun ought to be morally upright according to God's Word certainly our president and his family should be.—E. Goldbold in Word and Way.

HILLMAN COLLEGE

A prominent editor said, "Half the value of a college education comes from college friends and contacts." Where can a girl find more valuable friends than students of Hillman and Mississippi Colleges? Where can more ideal social life be found than in Clinton where the two colleges are mutually helpful? Where can greater religious opportunities be found than in this denominational center which is the home of so many prominent Christian leaders? What contacts can be more valuable than friendships formed with the young preachers and others who will be our leaders of tomorrow in church and state? The credits at Hillman are worth par, the contacts are worth more, and the cost is less than in most other colleges for women. Write for catalogue.

M. P. L. BERRY, President,
Clinton, Mississippi

She: "You got fooled on this diamond ring."
He: "I guess not. I know my onions."
She: "Maybe—but not your carats."—Boston Transcript.

Anxious Patient—What are you giving me all those treatments for, Doctor?

Doctor—For loss of memory.

Patient—I haven't lost my memory.

Doctor—I thought you had. You have never mentioned that bill of mine which has been running two years.

CHRISTIAN LIFE CONFERENCE
Ridgecrest, North Carolina
August 12-19

DAILY SCHEDULE

Sunday, August 12:

9:30 A. M. Sunday school, Dr. Clay I. Hudson directing.
11:00 A. M. Preaching, Dr. P. E. Burroughs.
Afternoon and Vesper Services led by foreign missionaries, under direction of Miss Inabelle Coleman.
7:45 P. M. Preaching, Dr. Wallace Bassett.

Monday, August 13:

10:00 A. M. Song and Praise, Mr. J. Fred Scholfield.
11:00 A. M. Preaching, Dr. Wallace Bassett.
6:45 P. M. Vesper Service, Dr. J. O. Williams.
7:45 P. M. Dr. Wallace Bassett.

Tuesday, August 14:

10:00 A. M. Song and Praise, Mr. J. Fred Scholfield.
11:00 A. M. Preaching, Dr. Wallace Bassett.
6:45 P. M. Vesper Service, Dr. J. O. Williams.
7:45 P. M. Preaching, Dr. Wallace Bassett.

Wednesday, August 15:

10:00 A. M. Bible Hour, Dr. Wallace Bassett.
11:00 A. M. Preaching, Dr. Fred F. Brown.
6:45 P. M. Vesper Service, Dr. J. O. Williams.
7:45 P. M. Preaching, Dr. Fred F. Brown.

Thursday, August 16:

10:00 A. M. Bible Hour, Dr. J. O. Williams.
11:00 A. M. Preaching, Dr. C. W. Daniel.
6:45 P. M. Vesper Service, Dr. J. O. Williams.
7:45 P. M. Preaching, Dr. C. W. Daniel.

Friday, August 17:

10:00 A. M. Bible Hour, Dr. John L. Hill.
11:00 A. M. Preaching, Dr. C. W. Daniel.
6:45 P. M. Vesper Service, Dr. John L. Hill.
7:45 P. M. Preaching, Dr. Clyde Turner.

Saturday, August 18:

10:00 A. M. Bible Hour, Dr. John L. Hill.

Sunday, August 19:

9:30 A. M. Sunday school, Dr. Clay I. Hudson directing.
11:00 A. M. Preaching, Dr. Clyde Turner.
6:45 P. M. Vesper Service, Dr. Clay I. Hudson.
7:45 P. M. Preaching, Dr. Clyde Turner.